The Outlook

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The Outlook

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REPLYING to a request presented by the Executive Committee of the Citizens' Union, Mr. Seth Low has indicated the conditions on which he will accept a nomination to the Mayoralty of the Greater New York. He declares specifically that he cannot lay aside the responsibilities with which he is charged as President of Columbia University except under compulsion of a public duty that cannot be gainsaid; that he is not warranted in accepting the nomination under present circumstances; but that he is in hearty sympathy with the purposes of the Citizens' Union, and that if he were convinced of such a popular desire for him as to make it clear that his candidacy would unite the friends of good government in the city, he would not hesitate to accept the nomination. He adds:

> I ought to add that, whenever nominated or however nominated, if nominated at all, I must be free to serve New York according to my best judgment, if I should be elected Mayor, as I was free, when Mayor of Brooklyn, to serve that city. I should be unwilling to accept any nomination if there were attached to it any obligation, expressed or implied, in case of election, other than the obligation of the official oath as Mayor to make the interests of the city the paramount concern in the discharge of every duty.

❀

Mr. Low's letter is just as clear as absolute frankness can make it; and Mr. Low's past career gives all the assurance the public can ask that this latter declaration will be fulfilled in letter and in spirit, if he should be elected. Mr. Low appears to us at once to illustrate a noble spirit of civic self-sacrifice and of practical political wisdom. To pass from the duties, if not from the position, of President of a great and growing university, which he is reorganizing with equal tact and energy, to the unrequited toil of organizing a great city, not with the aid of all its best citizens, but against the certain opposition of some partisan but honest men, and with only the lukewarm support of many honest but indifferent men, requires no small civic patriotism. To refuse to make the attempt without clear and convincing evidence that the great mass of citizens who desire to make the city truly and nobly great wish for him as their leader, indicates a wise hesitancy in accepting the estimate of his popularity entertained by special friends. The Citizens' Union, it is understood, will proceed immediately to hold mass-meetings at different points in the city, for the purpose of both creating and exhibiting the popular desire for Mr. Low's candidacy.

❀

The leaders of the two organizations —the Citizens' Union on the one hand, and the Republican organization on the other—both of which must be supposed to desire to see a clean city government organized, should find some way to combine in presenting, if not a complete municipal ticket, at least the name of Mr. Low as Mayor. That Mr. Low would be more likely to be elected, if nominated, than any other anti-Tammany candidate is certain; that, if elected, his administration would be more full of promise for the future city than that of any other man whose name has been mentioned by any party is equally certain. There are only two possible reasons to prevent the union of the party and the non-partisan elements in his favor: one, that unreasonable jealousy which makes every political organization fearful of a success which may redound to the honor of some other body; the other, the perfectly reasonable but wholly corrupt fear of certain men influential in the Republican ranks that if

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Mr. Low is elected, even as a result of a Republican nomination, the Republican workers will get no share of public plunder for their pay. If both organizations are sincere and single-hearted in their desire for good government, and are indifferent what becomes of either the honors or the emoluments, a union ought to be accomplished without difficulty. And if it is accomplished, there is every reason to be hopeful that Mr. Low will be triumphantly elected.

❀

The tariff discussion in Congress last week was peculiarly notable, since it afforded evidence of disruption and disunion among the opponents of the Senate measure. Mr. Vest's amendment to except white pine lumber from the $2 rate, an amendment which had been delayed from the week previous, was lost by a negative vote which included eight Democrats—Messrs. Bacon and Clay, of Georgia; McEnery, of Louisiana; Tillman and McLaurin, of South Carolina; Martin, of Virginia; Rawlins, of Utah; and White, of California. This defection called forth much comment. Senator Bacon offered an individual amendment placing a duty of twenty per cent. ad valorem on raw cotton, and declared with much force that the omission of this article from the dutiable list was a violation of the principle of the Democratic platform that tariff taxation should be so imposed as to discriminate against no section. The Republicans voted solidly for this amendment, and were reinforced by the votes of Messrs. Allen, Butler, Heitfeld, and Stewart, Populists; and Messrs. Bacon, Clay, McEnery, McLaurin, Rawlins, and Tillman, Democrats. Again, on the successful effort to increase the duties on rice, the fight was led by Mr. Bacon. All these events stirred the free-trade Democrats, as might be expected, and Mr. Lindsay, of Kentucky, asked Mr. Rawlins (the latter having been a member of the Committee on Resolutions at the Chicago Convention) why, in those resolutions, the word "only" after "tariff for revenue" came to be omitted. Mr. Rawlins thought it was not an intentional omission, but Mr. Tillman, who was also a member of the Committee, declared that it was omitted purposely, after discussion. Mr. Vest declared that he had voted "for the long and in part nebulous platform at Chicago," but never knew until now that the word "only" had been left out of the declaration of a tariff for revenue. "If I had known it," proceeded Mr. Vest, "I would have risen in my place and moved to insert it, for it is the creed of the Democratic party; and I believe the majority of that Convention did not know of its omission, as all our attention was concentrated on the money issue."

❀

The main business of the week was, of course, the consideration of the sugar schedule. A Republican caucus was held, at which the members bound themselves to vote for a substitute for the propositions made by Senator Aldrich. The rate on refined sugar was increased from 1.875 cents a pound to 1.95 cents. By a test vote in the Senate some days later this amendment was carried by a vote of 32 to 30. The forty-three Republicans all voted for or were paired in favor of the caucus amendment, and they were reinforced by one Democrat, Mr. McEnery, of Louisiana, one Populist, Mr. Stewart, of Nevada, one Silverite, Mr. Jones, of Nevada. It is believed by many that the new duty on sugar is even more favorable to the Sugar Trust than any of its predecessors. At all events, the effect on the stock of the introduction of the last amendment was an advance of five points. Mr. Hoar gave notice of a new section to the sugar schedule, as follows:

Provided, that the President of the United States shall appoint a commission, to consist of five persons, who shall report to Congress at its next regular session concerning the condition of the industry of producing and refining sugar in the United States, and what policy is best adapted to procuring a sufficient supply of sugar for the people of the United States at the least cost, and to encourage and promote the raising in the United States of a sufficient supply of sugar for domestic consumption, and what amount of duty on imports of sugar is necessary to enable the business of refining sugar in the United States to be conducted at a reasonable and moderate profit, and also what amount of duty upon such imports is expedient, having reference to raising a sufficient revenue to provide for the public expenditures; and to report such facts in regard to the business of producing and refining sugar, and whether the same is so conducted as to enable persons interested therein to exercise an improper control over the market, and such other facts as

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they may consider important and pertinent to the subject matter of their inquiry; no more than three members of said commission to belong to the same political party.

❀

One of the most interesting propositions of the week in the tariff debate was that of Mr. Turpie, of Indiana, in behalf of the minority of the Finance Committee. His proposition takes the form of an additional paragraph to the internal revenue features of the bill, and is as follows:

That on and after the first day of January, 1898, and for five years thereafter, there shall be laid and levied a sum equal to two per cent. of the value of every decedent's estate, as an inheritance tax, whether it is estate or intestate, to be paid by the executors, administrators, and trustees thereof, or by the heirs, or by the distributees, devisees, or legatees, when the value of such estate as an inheritance is $5,000 and upward, except where legacies or bequests are made to religious, charitable, educational, or other organizations which may, by the laws of the State, Territory, or district in which the decedent was residing at the time of his death, be exempt from taxation.

Other provisions of this amendment prescribe the methods of ascertaining the values of estates and of collecting the tax. These duties are to be imposed upon internal revenue collectors, who are authorized to bring suit in the Federal courts to collect the tax in case such proceeding is made necessary. The Secretary of the Treasury is empowered to make rules and regulations for carrying the provision into effect. The Senate rejected by a decisive vote Mr. Cannon's amendment proposing to grant a bounty on all agricultural exports. Only ten Senators voted for it. They were Messrs. Allen, Butler, Stewart, Harris (Kan.), and Heitfeld, Populists; Cannon, Mantle, and Pettigrew, Silver Republicans; and Roach and Tillman, Democrats. Our readers may take special note of this vote in connection with Mr. Lubin's interesting article in another column.

❀

We commend to the careful attention of protectionists and free-traders alike this article, which appears on another page, entitled "Protection and the Farmer." Mr. Lubin, a merchant and farmer of Sacramento, Cal., proud of his Jewish blood, and believing with single-minded devotion in the humanitarian and social principles of his racial religion, is the originator and indefatigable promoter of what is known as the "Lubin plan" of paying bounties on agricultural exports. Mr. Lubin is an ardent protectionist, espousing protection not only on grounds of commercial expediency, but as a means of developing National life. He claims, however, that as now administered the protective system is one-sided, that the farmer is taxed for the benefit of the manufacturer without receiving a benefit in return. It seems to us that the "Lubin plan" carries protection to its logical and scientific conclusion; but we also think that its agitation contributes more towards promoting the cause of free trade than towards strengthening the cause of protection. The manufacturing interests of the country will hardly consent to pay out of their already unstable treasuries the proposed bounty to the farmers; indeed, Mr. Lubin complains that the Republican managers and leaders are either ignoring or definitely attempting to stifle the agitation he is directing; and if the farmers who are beginning to appreciate Mr. Lubin's logic are "turned down" by the Republican party, will they not say before long, with Mr. Lubin, "Give us equitable protection or give us free trade"? When the farmers agree to speak with a united voice, they can make themselves heard.

❀

A logical sequence of the present tariff debate is found in the protests which have come from various Governments. Germany, France, Italy, and Holland have made formal protests; Great Britain and Japan have had something to say about proposed duties, though their Governments have entered no formal protest. The German and Austrian notes object to the differential duty on sugar as being antagonistic to the most favored nation clause in their respective treaties with this country. Italy's protest is against the duties on Italian marble and oranges and lemons. The protests from France and Holland have to do with their respective products. The last reinforcement to the protests has been made by Switzerland. The Swiss Minister in Washington says:

I recently transmitted to my Government the Tariff Bill as it left the House of Representatives

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The Federal Council has considered its scope, which cannot fail to be disastrous to commerce between Switzerland and the United States, inasmuch as the productions of the three principal export industries of Switzerland are thereby subjected to prohibitory duties. Swiss embroidered goods, silks, watches, and clocks would be almost excluded from the United States.

A large and representative meeting of lumbermen, railway men, and others was held at Ottawa last week to discuss proper action in consequence of the rejection by our Senate of the motions to strike out the lumber and pulp duties imposed by the Dingley Bill. It seemed unjust to the Canadians to allow their logs and pulp wood to be exported to this country free of duty, to be here manufactured into lumber and pulp which would then compete with Canadian products upon which an import duty must be paid. It was unanimously resolved, therefore, that the Government be asked to make provision by Order-in-Council to impose an export duty on logs and pulp wood, at least equal to our import duty.

❀

A specially interesting paper to the commercial world is that of Mr. M. G. Mulhall in the June "North American Review" on the "Progress of the Middle States." No part of the Western Hemisphere is so densely populated; the average is 140 persons to the square mile. This ratio of density falls but little below that of France, while it is much higher than that of the entire European continent. The increase since 1850 has been double that of New England, but less than the general average for the Union. It is noteworthy, however, that the growth has been mostly confined to cities. In every respect agriculture in the Middle States is deficient, the explanation being that manufactures and commerce are more profitable, and that farmers go West. Nevertheless, agricultural interests seem to have improved notably since 1850; in 1890, though the average size had diminished by six acres, the capital represented by each farm had increased by 29 per cent. If the value of all farm products in 1894, says Mr. Mulhall, were divided among the population, it would give to each inhabitant $30 in New England, $34 in the Middle States, and $56 in the Union at large. Turning to manufactures, our statistician finds their progress to have been much more rapid than in New England, the output having multiplied eightfold and wages ninefold since 1850. However, New England still has the highest ratio of manufactures to population of any country in the world. As to commerce, in an interval of forty years (1854–1894), while the trade of the Union rose 260 per cent., that of the Middle States rose 325 per cent. New York City takes 42 per cent. of the trade of the United States, and its port is the second in the world. In 1896 the Middle States possessed about the same length of railway compared to population as in New England, or three times the relative mileage of France or Great Britain.

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As to banking, Mr. Mulhall finds that, if we assume the discounts of the National banks to be seven tenths of the total, the sum for the Middle States will equal $77 for each inhabitant, compared with $111 in New England. In New York State the savings-bank deposits average $99 a head, as against $178 in Massachusetts. Mr. Mulhall finds that the concentration of wealth in New York State is no less than three-fifths per inhabitant over the individual average of the Union at large, and that the average wealth per inhabitant has almost quadrupled during forty years. The paper might have been expanded with profit regarding the distribution of wealth and the concentration of so much in relatively few hands. We learn, however, that agricultural wealth forms only 15 per cent. of the total in the Middle States, whereas it is 25 per cent. in the entire Union. There is apparently no part of the world where the preponderance of realty is so great as in the Middle States; its ratio is put at 65 per cent. as against 57 per cent. in New England and 46 per cent. in Europe. Nearly one-half of the total wealth in the Middle States is covered by insurance; that in the Union at large being only 28 per cent. Mortgages in 1890 were 22 per cent. of the value of real estate, and were 14½ per cent. of wealth, against 10 per cent. in New England and 9 per cent. in the Union at large. Taxation in the Middle States is less than in New England. Including the ratio of National

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revenue, the total burden comes to $17.20 per inhabitant, against $18.70 in New England To sum up, the agriculture of the Middle States stands for only 14 per cent. of the whole. "They represent 27 per cent. of the wealth, 33 per cent. of the mining, 39 per cent. of the manufactures, 44 per cent. of the banking, and 55 per cent. of the foreign trade of the Union." The average of the foregoing is 35 per cent., while the population is only 22 per cent. of that of the Union. According to this, "it may be said that two persons of the Middle States exercise the same influence in American progress as three persons of the United States generally."

❀

That the season of College Commencements has come round again is indicated by the long lists of graduates and candidates for degrees which are now appearing in the daily journals. More than three hundred degrees in course were conferred by Columbia University last week, Wednesday, at its Commencement exercises in Carnegie Hall in this city. Of these, about twenty were given to young women who have successfully completed the requirements for the degree of Bachelor of Arts at Barnard. The only honorary degree be towed by Columbia was that of LL.D., given to Bishop Satterlee, of Washington, D. C. On the same day the 141st annual Commencement exercises of the University of Pennsylvania were held in Philadelphia, at which 483 graduates from all departments received degrees. The honorary degree of S.D. was conferred on President Henry Morton, of the Stevens Institute of Technology, and that of LL.D. upon the Hon. Wayne MacVeagh, ex-Ambassador to Italy. At the Government Military School at West Point sixty-seven cadets have been made into officers of the United States Army—not quite one apiece for their fair neighbors a little further up the Hudson, the one hundred and four graduates of Vassar College who received on June 9 the degree of A.B. in course. On June 10 Syracuse University conferred the Bachelor degree on ninety-eight men and women, and the honorary degree of LL.D. upon, among others, President William DeWitt Hyde, of Bowdoin College. Eighty-five degrees were conferred the same day at the sixty-fifth Commencement of New York University.

❀

Two of the important addresses on these various Commencement occasions touched upon political questions of the day. At Columbia, President Low, in his address to the graduates, alluded in the following significant words to the great modern problems of municipal government:

> The great city can teach something that no university by itself can altogether impart: a vivid sense of the largeness of human brotherhood, a vivid sense of man's increasing obligation to man, a vivid sense of our absolute dependence upon one another. These things, I trust, will make their mark always on the graduates of Columbia. At a time like this in the world's history, when the cities are drawing to themselves the strong men in every calling, the cities owe it to the world to give back in abundant measure an intellectual product worthy of the numerous and able teachers that they draw within their borders. It devolves upon you, graduates of Columbia University of 1897, to bear part of this burden of "noblesse oblige" for the majestic city of New York. Alma Mater confidently expects that you will bear it worthily.

At the Commencement of the University of Pennsylvania the Hon. Wayne MacVeagh, the orator of the day, uttered the following striking warning:

> The black flag of the corruptionist is far more to be feared than the red flag of the Anarchist. I do not believe any evil can be greater for us than a general disbelief in the integrity of our public servants, and I entreat you, whatever other mistakes you make as citizens, that you will never be guilty of the crime against your country of giving your voice or your vote in favor of any dishonest man for any public office. Such a man in such an office is more to be dreaded than the most violent enemy of social order.

Mr. MacVeagh is a cultivated, trained, and skillful man of affairs; he has had a wide and influential political experience, and what he says cannot be put aside as the fanciful alarm of a visionary or doctrinaire. We believe, with him and with Mr. Low, that the American Republic was never in greater need of educated men of the highest and most unassailable political, commercial, and social integrity than it is to-day.

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Two months ago, in commenting on the new method of discipline at Harvard University, the essence of which is to hold the students responsible for offenses which they may commit against the good

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order of the University exactly as they would be held in any reputable community of citizens, we expressed the opinion that the sense of honor of college students is so high and keen that they would adopt this method as their own as soon as it was brought clearly before them. This prophecy has just been fulfilled in a striking way. Two weeks ago the well-known statue of John Harvard at Cambridge was defaced with red paint, probably in celebration of a baseball victory. Such vandalism has been perpetrated before, and it has been very difficult, if not impossible, for the University authorities to detect the offenders. On this last occasion the general feeling of indignation among the undergraduates was intensified by the report that a prominent member of the junior class was guilty of the offense. An investigating committee was at once appointed by the president of the junior class, and by the prompt and energetic work of this committee the culprits were discovered to be three freshmen. The committee demanded their resignations, which were at once tendered, and their connection with the University has thus been severed without the interference of any one but their fellow-students. The Harvard "Crimson," a paper published by the undergraduates, probably expresses the general feeling of the students in the following comment:

> If this expression of student opinion is made much of and remembered, as it undoubtedly will be, the example made of these men will almost surely prevent the repetition of such outrages. Now that the full significance of the committee's action has come to be understood, it is safe to say that not only the faculty but also the students unanimously approve of it. It has illustrated in a particularly forcible way the feeling of graduates and undergraduates alike on such matters, and the members of the committee, therefore, are entitled to the thanks of every true Harvard man.

❀

The relation of exact mechanical work to scientific progress is well illustrated by the life of Alvan Graham Clark, who died last week in Cambridge, Mass. It is but fair to say that astronomy owed to him and to his father as great a debt as to any living astronomer. Without the precision and improved methods of manufacture introduced by them into the making of telescopes, our great American observatories would be indeed ill equipped. The father of Alvan Graham Clark, Alvan Clark senior, was the first person to make large lenses of flint-glass so ground as to bring the rays to the right focus. With his father, the son planned and carried out the making of the great telescope for the Lick Observatory, and probably most of the responsible work was directly under his supervision. His greatest achievement was the making of the great lens for the Yerkes telescope at the University of Chicago—the largest refracting telescope ever manufactured, having a lens of forty inches diameter and a focal length of sixty-four inches; the lens and fittings cost $65,000; the movable part of the telescope weighed twelve tons. Another of the famous telescopes made by Mr. Clark was that intended for the Royal Observatory at St. Petersburg; for this the Russian Czar conferred a decoration upon him. Mr. Clark was an astronomer as well as a telescope-maker, and made not a few astronomical discoveries of importance.

❀

No additional light has been thrown upon the Eastern question during the past week. It is probable that continuous negotiations are being conducted with the Sultan by the representatives of the Great Powers, and that the main point of dispute is the occupation of Thessaly. It has been stated authoritatively that England will not consent to the occupation of Thessaly, and that she will withdraw from the Concert if this point is not gained: that all the Powers are with her in this position, except possibly Germany. Meanwhile the Turks are in possession of Thessaly, and, if reports from many quarters are to be trusted, that country is experiencing the usual calamities which follow in the wake of the Turk wherever he marches. Crops have been destroyed, buildings burned, old people and children slain, women outraged, and the whole section blighted. Representatives of the Powers are investigating the actual condition of things in that country. Athens is waiting in a kind of despair to know her fate. Turkey continues to mass troops and to collect munitions of war, and the Powers are striving to undo by diplomacy the work for which their vacillating policy is responsible.

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The work of the English Parliament is practically over for the session, unless some new turn of affairs should suddenly inject life into deliberations which have become formal. On the whole, in spite of a foreign policy which has shown the most conspicuous weakness and inconsistency, the Conservative Government has fairly held its own. If the Liberals could have agreed on a definite policy in the East, they could in all probability have shaken very seriously the power of the Ministry; but the extraordinary difficulties in which England finds itself as the result of the diplomacy of the last twenty years have made it very difficult for the Liberals to deal with foreign questions with a free hand. A regard for the position of the country in its relations with the Great Powers has kept silent those who, if the field had been free from complications, would have resolutely demanded a reversal of the course which the Ministry has been pursuing. The approach of the Queen's Jubilee exerts a calming influence on the passions of the hour. A brief reign of peace has set in, all parties sinking their differences in the presence of an event so interesting as the celebration of the longest reign in English history and of a personality so blameless as that of the Queen. The meeting of the National Liberal Federation, which is a kind of National Convention of the Liberal party, was made the occasion of the passage of a resolution condemning the course of the Government in dealing with the Eastern question, and urging upon it the necessity of protecting Greece and securing autonomy for Crete. The meeting was held for the special purpose of discussing certain reforms in the English registration and electoral system, among them the shortening of the period of residence necessary to qualify a voter to exercise the right of franchise, the appointment of official registrars, and the holding of elections throughout all England on the same day. The question of introducing second ballots was discussed, but postponed for further consideration.

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While President Faure's carriage, on its way to Longchamps on Sunday, was passing a thicket in the Bois de Boulogne, a bomb consisting of a piece of tubing about six inches long and two inches in diameter, charged with powder and shot, was thrown under the wheels and exploded. Fortunately no one was injured. A man in the crowd who was suspected of having thrown the bomb was promptly arrested. He is believed to be insane, although the police are making every effort to ascertain whether he is irresponsible or was the instrument of a group of assassins. M. Faure did not for a moment lose his presence of mind, and drove on after the explosion, bowing to the right and left in response to the enthusiastic cheers which greeted him. The spot where the attempt at assassination was made has twice been the scene of similar futile efforts. Thirty years ago, when the Czar was driving over it, an attempt was made to shoot him, and last year at the same point a lunatic fired a revolver at President Faure. The incident has awakened widespread anxiety throughout France. It is only three years since President Carnot, one of the bravest and most useful of French rulers, was stabbed in his carriage at Lyons, and died within a few hours. The dastardly attempt on the life of President Faure has naturally awakened suspicions of the Anarchists, but it is believed that the would-be assassin was a madman, and that his deed has no significance beyond reminding the people of France that the chief of the State must always carry his life in his hand. That, unfortunately, is true of nearly every country in the world. The fact that two Presidents of the United States have fallen at their posts shows that under the freest institutions there is no effective way of guarding against insane impulses.

❀

It has long been felt by foreigners and by a great many Frenchmen that the method of criminal investigation in France stood in great need of modification. It has had too much of an inquisitorial character; too much discretion has been left in the hands of the magistrates; the accused has not only been treated as if he were guilty, but he has been subjected to preliminary examinations which have covered his whole life, which have been, as to number and time and conditions, entirely in the discretion of the magistrate, and which have been distinctly inquisito-

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rial in their nature. He has also been subject to indefinite secret confinement. A special committee, with M. Constans as chairman, has had the matter in charge, and has secured important modifications of this procedure. Under the new provisions a person under arrest must be taken before the public prosecutor or examined by the magistrate within twenty-four hours after the arrest, and at this preliminary examination his identity must be proved and he must be informed of the character of the offense charged against him; he is given the opportunity of making known the name of the counsel chosen by him; he is not to be interrogated or confronted by witnesses except in the presence of that counsel; and in case of the danger of the death of a witness or of his disappearance, the prisoner may be interrogated or confronted by the witnesses before the choice of counsel. These provisions will revolutionize the French criminal procedure. Heretofore the magistrates have in many cases treated the accused very much in the mediæval fashion, springing upon him all kinds of evidence with regard to matters in his own past in no way related to the offense, securing confessions from him under the influence of these examinations, taking advantage of his ignorance of the law, and in other ways worrying him or frightening him into confession.

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The Outlook has already called attention to the fact that the decennial financial arrangements between Austria and Hungary will soon terminate; that there has been great doubt about the possibility of successfully negotiating their renewal; and that the only solution might be an imperial decree. The Austrian proposition involved the increase of the Hungarian quota to the joint expenditure of the Dual Empire of from about thirty-one per cent. to forty-three per cent. of the total amount. The Hungarian delegates refused to accept this apportionment, taking the ground that, the population of Hungary being largely rural and of limited means, the true basis of apportionment was to be found by taking into account the respective revenues of the two States and not their relative populations. They also insist that their growing prosperity has been due to their energy and enterprise, and that to attempt to increase their share of the joint expenses of the Dual Empire will be practically taxing them for their own improvements. The failure to settle the matter by the delegations of the two empires sends the question to the respective Parliaments and Ministries of the two countries, where there is a still slighter chance of securing an acceptable arrangement.

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Those who fear the radicalism of democracy may take courage from a recent account of the working of the referendum in Switzerland, contributed to the "Journal des Économistes" and summarized by the New York "Nation." During the past twenty years the Swiss electorate has had a considerable number of measures submitted to it more or less socialistic in character. In seven instances, where such measures were distinctly in accord with enlightened opinion on economics, these measures were adopted, and through them the State has secured control of factories, a monopoly of alcohol, and various other functions which it ought to discharge. Almost all the more radically socialistic measures, however, have been voted down by heavy majorities. By a vote of 308,000 to 75,000 the assertion of what is known as "the right to work" was negatived; by a vote of 158,000 to 135,000, a measure which would have given the State the power to make uniform regulations in various trades was defeated. On the whole, these facts indicate that the action of the Swiss people on the laws directly submitted to them has been in the direction of economical progress, and that the people have been, as a rule, more conservative than their representatives.

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In a recent letter to the London "Times" a correspondent in Rome throws strong light on the difficulties of responsible government in a country in which there are no parties, but only political groups. The Prime Minister, Signor Rudini, has behind him a majority made up of about 180 members of the Right and Center, and about 135 members of two other groups, both of which really belong to the Left. In the opposition

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there is the group that follows Baron Sonnino, of whom there are about 90; there are about 80 deputies who belong to the different factions of the Extreme Left; there are a few Extreme Conservatives, who are practically irreconcilable; and there are also about 15 Deputies who constitute a group of Independents, and whose support cannot be counted upon by any of the other groups. The Prime Minister is therefore driving two horses which are steadily pulling apart. If he attempts to direct his course to the Right, he immediately has to reckon with the 135 Deputies in his majority who lean to the Left; if he attempts to move toward the Left, he would find himself confronted by a revolt on the part of the 180 Deputies who belong to the Right and the Center. He is placed, therefore, in the difficult position of following a course which will be equally satisfactory to two groups of men who look at political matters from very different standards and in violent opposition to each other. Under such circumstances Ministerial Government consists in a series of compromises, or else of a series of what we should call in this country "trades."

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The Patience of Christ

In the wonderful perfection of the character of Christ nothing is more wonderful than his patience; the quietness with which he endured persecution, abuse, misrepresentation, and misunderstanding. Quite as sublime as the scene on Calvary were those daily scenes in which the voice that raised the dead and calmed the tempest pleaded with those who threatened and stoned; the mind that dwelt on heavenly things bore the contact with the small, the mean, and the base. The endurance of Christ was self-imposed; it might have been cast aside at any moment. He was unlike all other martyrs, not only in the universality and typical significance of his sacrifice, but still more because it might have been changed at any moment, had he chosen, from an agony to a visible and overwhelming demonstration of power. He did not endure as so many men have endured, not only in sweetness but also in helplessness; he endured in sweetness but also in power. His voice was not without authority when it became silent in the tumult of the mob; his hands were not powerless when the nails were driven through them. It is in the contrast between the tremendous forces at his command and the meekness with which he bore insult, rejection, and anguish that we discern the depths of a patience which was as divine as the love which made it possible. A King, who might have resumed his power at any moment, he became the servant of men, was scorned, despised, rejected, and crucified. And yet he opened not his mouth!

In the presence of such an example the patience which we learn with such reluctance seems poor and mean. Most of the things we endure we are powerless to evade or escape; we are burden-bearers by the very conditions under which we live; we are misunderstood often because we fail to make our intentions clear. Much of the hardship which comes to us we have voluntarily brought on ourselves by ignorance that might have been knowledge, by rashness that might have been discretion, by disobedience of laws we ought to have known, and violations of a conscience whose tones were audible and clear. We are continually rebelling against conditions which are universal, and which it is, therefore, idle to struggle against; or against conditions which we have made for ourselves. Christ was free, and yet he submitted without a murmur to the conditions under which men live; he was wise, pure, obedient from the beginning, and yet he silently endured the consequences of the blunders, sins, and disobediences of others!

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Buddhism and Christianity

The keynote to Professor Palmer's remarkable address, which we publish on another page, may be found in his quotation from Leibnitz: "Every denial is false; every affirmation is true." Professor Palmer shows clearly that the affirmations of Buddhism are all more clearly and vitally affirmed by Christianity, while its denials are equally repugnant to the teachings of Christ, of philosophy, and of the highest life. The explanation of the curious though very limited passion

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for Buddhism which has shown itself recently in certain circles in America is to be found in ignorance either of what Buddhism is or of what Christianity is. For the first the enthusiast has gone to such poetical portrayals as "The Light of Asia;" for the second, not to the teachings of Jesus Christ or the interpretations of his immediate Apostles, but to ecclesiastical misinterpretations, in which mediæval paganism and primitive Christianity are intermingled, and from which they have generally selected, for a comparison with Buddhism, the elements contributed to Christian doctrine by mediæval paganism, not those contributed by primitive Christianity. Let us add that Professor Palmer's article affords a splendid illustration of the light which can be thrown on a perplexing subject by a mind furnished by large scholarship and trained to select the essential and vital elements from amidst a mass of heterogeneous matter, mated to a spirit whose faith is at once so clear and so vital that it can neither be obscured nor shaken, and so irenic that no controversy or antagonism can either embitter or ruffle its calm confidence in the truth. This paper, "Christianity and Buddhism," is a noble example of what all theological discussion should be: namely, never controversial, but always truth-seeking; never an attack on supposed falsehood, but always an exposition of the truth.

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Street Railway Legislation

On May 22 The Outlook announced the defeat of the so-called Humphrey Bills, which established five-cent fares for fifty years on the street railways of Chicago, on condition that the roads pay three per cent. of their gross receipts into the city treasury. This measure was defeated by a vote of 121 to 29 in the House of Representatives, as the result of a great state of public indignation in the city of Chicago against measures which handed over the streets of that city to private corporations on totally inadequate compensation. The same substantial measure with a new name, the Allen Bill, has now passed both the Senate and the House, and received the Governor's signature. It is true that there have been some material modifications in the bill, but it gives the City Council the right to grant franchises for fifty years, as we understand it, without compensation, and the right to authorize the continuance of five-cent fares for twenty years. It requires the consent of a majority of frontage owners for the establishment of a new line, but not for a change of power on lines already established; and it permits the consolidation of the railroad corporations, and thus takes away the forlorn hope of securing equitable rates or good accommodation through competition. An amendment providing that the question of granting such franchise should be referred to a popular vote of the city was voted down. The bill has been signed by Governor Tanner.

In the hearing before Governor Tanner he is reported to have assumed a high state of indignation at the charge of bribery brought against the Legislature by Mr. Harlan, who represented the people both before the committee of the Legislature and before the Governor. It was inexpedient for Mr. Harlan to make charges of corruption which he was not able to substantiate. Nevertheless, it is difficult to find any other explanation for the sudden and extraordinary reversal of action by the Illinois Legislature than in the belief that it is due to the extensive use of a corruption fund. Whether three or even four cent fares are possible in the city of Chicago, as they have been proved to be possible in the smaller city of Detroit, may be open to question; but in view of the experiences of cities abroad, both on the Continent and in England, there can be no question, in the minds of those who have studied the problem, that to grant a franchise for more than twenty-five years is almost certainly to grant to a private corporation property which properly belongs to the public. To authorize a city government to make such a grant as this without compensation is to authorize what can only be characterized as an act of public robbery. To refuse to submit to the people of a great city like Chicago the question whether a private corporation shall have possession of its streets is to strike at the most fundamental principles of democratic government. To allow such changes of power as might involve the use of overhead wires or the tearing up of the streets, without

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either the consent of the people at large or that of a majority of the property-holders, is equally a blow at private rights.

The present franchise of the street railways in Chicago expires in 1903. A Legislature which had a decent regard for the rights of the people would not allow these franchises to be granted again without first submitting to the people the question whether or not they wish to take possession of their own streets and own the franchise, and either lease or operate the railway, as is done abroad, and is to be done in the Greater New York. As public honesty is of more importance than any other possible public question, the citizens of the State of Illinois should make it their first duty to retire from office every man in the Legislature who voted for this bill, and the Governor who signed it—retire them in such disgrace as would prevent their re-entrance into public life—and should make it their second duty to elect a Legislature which would do all that can be constitutionally done to repeal this law and give back to the people of Chicago the rights which Legislature and Governor have so flagrantly disregarded. Meanwhile the battle between popular welfare and corporate interests is transferred to Chicago. It remains to be seen whether the Common Council of that city will pay any more regard to public opinion than the Legislature of the State has done.

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Teaching Bible Teachers

An account of the Springfield Bible Normal College, which will be found on another page, ought to be read with great interest by that growing company of people who appreciate the fact that the teaching of the Bible in the Sunday-school has been too long a haphazard matter, and that the time has come when this delicate and difficult task should be committed to those alone who have received some sort of training for it. No one thinks of placing children in the hands of a person ignorant of chemistry, geography, or rhetoric to be taught in these subjects. It is assumed that the man or woman who attempts to teach these or any other branches of knowledge has been thoroughly grounded in them. But the teaching of the Bible, which requires many kinds of knowledge, familiarity with a large mass of literature, sound judgment and discretion, has been thrown open to every one. This statement is not made in the spirit of criticism. A great many teachers in our Sunday-schools have recognized their own lack of training, and have taught as a matter of duty. Efforts have been made for a long time past to secure greater efficiency by means of teachers' classes, and it is unquestionably true that the Bible is better taught to-day in our Sunday-schools than ever before. But the standard is not yet high enough. There ought to be in every Sunday-school at least one teacher who has had a thorough training in Bible teaching, and who is able to train others. It is to bring this training within the reach of teachers that such an institution as the Springfield Bible Normal College has been founded. Its success, and the efforts which President Hervey, of the Teachers' College of this city, is making in the same direction, are indicative of a general desire to put the teaching of the Bible in this country on a better basis.

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The Beauty of Growth

The highest growth is conditioned on clear discernment of the highest standards, but there is a peril in the possession of such standards to which a good many people succumb. To have high standards and live in a community which does not embody those standards in its manners, its education, its architecture, its social life, is to be subject to the temptation to become critical, censorious, and discontented. To live for the best things, and at the same time to be patient with things as they are about you, is the problem which must be solved by the men and women who would not only secure the best for themselves but who would do the best for their fellows. Professor George H. Palmer, in a Commencement address, very happily indicated the true solution of this problem. "You will go to many places in America," he said, "which will appear to you highly unfinished; it will seem to you that a great deal more might be done for them. And are you then going to say, 'This place is not beautiful. I am

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a lover of the beautiful, I was made for beautiful things, and how could one so superior as I rest content in such surroundings? I could not respect myself if I were not discontented'? Is that going to be your attitude? It is, I am sorry to think, too largely the attitude of too many who go from our colleges. They have been taught to reverence perfection, they have been taught to honor excellence; and instead of making it their work to carry this excellence forth and to be interested in spreading it far and wide in the world, they sit down and mourn if it has not come."

This is the attitude of the hypercritical, of the men and women who have lost touch with their fellows and their time, and who, instead of bringing about the better things which they see and love, retard their coming. Crudity which does not recognize itself, and counts itself perfection, is vulgar and demoralizing—something to be condemned and antagonized at every point; but crudity which is on the road to perfection is a thing to reverence, to aid, and to direct—not a thing to scorn, to sneer at, or to condemn. There are two kinds of beauty. There is the beauty of perfection, which one finds in a finished character, a completed statue or painting, a perfectly formed poem. There is the beauty which is still in development—the beauty of the blade which has not yet become the stem, of the bud which has not become the flower, of the picture which is in its earliest stage, of the statue of which the bare outlines are hardly visible, of the national life which is passing on through all kinds of inharmonious things to a complete realization of some national type or ideal. In this country there is very little of the beauty of perfection. Those who look for it will find it only here and there in localities and in individuals. But the country is full of the beauty of growth, and those who are able to discern it will reverence it for what it promises. More than that, they will find in it exhilaration rather than depression. The tone of cynicism which so many cultivated people take is, after all, the fruit of a very imperfect culture—of a culture which does not see the product until it is finished, and which lacks, therefore, the spiritual insight which discerns the thing of beauty before it has come to final form. The criticism of those who do not discern the beauty of growth is not corrective, which all criticism ought to be in order to be helpful; it is destructive, which criticism ought never to be unless it is dealing with things which are essentially bad.

What is needed for the highest development in this country is not the pleasant commendation of those who have no standards, and who therefore have no authority to speak to us, nor the sneering criticism of those who are able to discern a tendency or a force only when it has reached its final expression. We need rather the high standard combined with the open mind; we need the kind of criticism which, while discerning the fact that we are still far short of the best things, shall recognize the fact that we are on the road, and shall help us by encouragement, hopefulness, and sympathy. And if one has to choose between a civilization which has reached perfection of form at the cost of exhaustion of vitality, and a civilization which is still passing through its cruder phases, but is rich in the vital impulses that merge into greatness at last, he would be very short-sighted who would not choose the rich possibility rather than the exhausted achievement.

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New Books on the Bible

The remarkable revival of popular interest in the Bible, manifested in various ways during the last winter, receives new illustration in six volumes laid on our table, the titles of which we give in a footnote below.[1] These books are written, not for professional scholars, but for lay readers. They view the Bible from very different points. The extreme of radicalism is represented by Mr. Fiske, the extreme of conservatism by Dr. Behrends, and ground midway between the two by the other authors.

Probably the most notable of these vol-

[1] *The Bible; its Meaning and Supremacy.* By Dean F. W. Farrar, D.D. Longmans, Green & Co., New York.
The Old Testament Under Fire. By A. J. F. Behrends, D.D. Funk & Wagnalls Company, New York.
The Myths of Israel. By Amos Kidder Fiske. The Macmillan Company, New York.
Our Sacred Books. Part I. The Old Testament. By Alexander Snell Cantlay. Neville Beeman, Ltd., London.
The Claims of the Old Testament. By Stanley Leathes, D.D. Charles Scribner's Sons, New York.
The Significance of the Old Testament for Modern Theology. By James Lindsay. William Blackwood & Sons, Edinburgh and London.

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umes, and the one which will be most widely read, is that of Dean Farrar. We should have said that it contained nothing new, striking, or original, nothing but the commonplaces of common sense applied to Biblical interpretation, were it not for the extraordinary excitement which has been produced in certain quarters during the last winter by statements in American pulpits certainly no more radical. Dean Farrar is known as a ripe scholar, a devoted student, and an effective popular expositor of the Bible. He declares, in the introductory chapter, that he does not differ in the smallest particular from the teaching of the Church of England, or of the Catholic Church in general, on the subject of the Scriptures; nor repudiate any single proposition respecting Scripture on which real Christian doctrine ever insisted. For every assertion which he makes, he affirms that he can produce the authority of divines of unimpeachable orthodoxy, and that the guilt of falsehood must rest on those who taunt him with attacking the Bible. In the light of this claim his volume must be read. That he, and those who think with him, are really defending, not attacking, the Bible, strengthening its claims on human faith, not weakening them, opening it to those who do not read it, not closing it to those who do read it, is to us certain. But it is equally certain that he does attack, and with great vigor, certain traditional views respecting the Bible, which have been in certain quarters popularly confounded with faith in its revelation of God and duty.

According to Dean Farrar, the Bible is not one homogeneous book, but a collection of writings gradually admitted into a varying canon; it represents the selected and fragmentary remains of a much wider literature: it is not infallible, nor was it supernaturally dictated; on the contrary, it contains not only errors in science and philosophy, but also in religion and morality. Thus, the imprecatory Psalms cannot be reconciled with the precepts of Christ, nor even with the sweet, childlike utterances of some of the other Psalms; there are passages in the Law, purporting to be given by God, which it is impossible to reconcile with general principles of righteousness, without violating our conscience; there are deeds in the life of some of the great heroes of Hebrew history reported, if not with approval, at least without disapproval, which are infamous; there are more than differences, there are antitheses, between the Law and the Prophets, between some Mosaic and some Gospel principles, between Levitism and spiritual religion; there are stories which are clearly legendary, if not mythical—such as the stories of the Fall, of the Tower of Babel, of the ass speaking to Balaam, of the sun and moon standing still at Joshua's command, of the adventures of Jonah. Giving these and kindred instances of error in the Biblical writers, Dean Farrar does not hesitate to charge upon the theology which has claimed infallibility for the Bible as the Word of God, and the literalism which has put equal emphasis on every passage in it, the most serious doctrinal and moral errors—defense of falsehood, of religious persecution, of passive obedience, and of assassination, besides the wresting of texts and their misapplication in innumerable instances. But this does not prevent him from maintaining the supremacy of the Scriptures, and illustrating, by a variety of incidents drawn from history, its power to console, to strengthen, and to transform the character. Despite the wounds which it has received in the house of its friends, despite misinterpretation of its teachings, extravagant and unjustified claims for it, the use of it to sanction not only error but crime, it has triumphed over the assaults of its enemies and the unconscious treachery of its friends, and has continued "to command the reverence, to guide the thoughts, to educate the souls, to kindle the moral aspirations of men throughout the world." It "continues to be—and even *increasingly* to be—the Supreme Bible of Humanity."

Opposite in general view and antagonistic in spirit to Dean Farrar's volume is that of Dr. Behrends. Its character is fairly indicated by its title, "The Old Testament Under Fire," and by the opening sentence of the preface: "The contents of this little book were struck off at white heat." In Dr. Behrends's view the Higher Critics—German, English, and American, radical and conservative, Christian and non-Christian—are simply detachments of one great army who are putting the Old Testament under fire. In a great

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heat of moral indignation he comes to the defense of the book. His volume abounds with military figures, and with vehement if not intemperate phraseology applied to his opponents. He is not engaged as a scholar with other scholars, whose conclusions he cannot accept, in an investigation of the nature, contents, and significance of the Bible; he is a warrior, sword in hand, charging upon enemies of the Bible. "I have," he says, "turned the entire flank of the critical host, intrenching myself in the impregnable citadel where the babel of voices cannot disturb us and where its cannonade can have no more effect upon us than the shooting of peas against the sun." "I have said enough to prove my main contention true, that the New Critics have utterly failed to make out their case, and that to surrender to them at this juncture would be the height of criminal cowardice." No language is too strong to express, now his abhorrence and indignation, now his contempt, for the new critics. "I am laying the ax at the root of this poisonous tree, leaving the branches to wither of themselves." He quotes Ewald's apostrophe to the unknown author of the Book of Origins, thus to characterize it: "Men may, if they choose, call that eloquence, as some have done; I call it unmitigated sentimental bosh and bombast." He undertakes to define the creed of the New Criticism, which he summarizes in five articles, the first of which is that the critics "insist upon eliminating all miraculous elements from the Pentateuch." He gives what he calls a sketch of "the real history of the Old Testament religion, as the critics construct it," in which the denials of the destructive school are grouped together, and from which substantially all the affirmations of the constructive school are omitted. He waves such scholars as Ewald, Wellhausen, Robertson Smith, Cheyne, and Driver out of sight and hearing with the cavalier remark, "We may as well let the critics alone—they will decimate each other's ranks." He declares of the New Criticism that "it is tragedy for the earnest man. It is a roaring farce to the skeptic. It gives pain to the believer. It invites the scorn of the unbeliever. It helps nobody. It tears the Bible into shreds, and dumps the book bodily into the literary ash-barrel.' And he winds all up with the declaration that "the Scriptures are coming out of the smoke and fury of the battle without a scar, and without a smell of fire upon their garments."

It is hardly necessary to say that the point of view of The Outlook is so entirely different from that of Dr. Behrends that we find it difficult to act as a reporter even of his view, except by the liberal use of quotation-marks. In our judgment, the Old Testament is not under fire, and the world wants, not heat, but light, respecting it. What seems to Dr. Behrends an attack upon the foundations of Christian faith appears to us a new enthusiasm for the study of the noblest literature of the world; a literature unique in the quality of its inspiration and the clearness of its revelation of God, man, and life. In this study we are learning that God inspired a nation with a message, not merely a few individuals; that this message affected all its literature, not merely its law and its history; that the revelation of God and of righteousness was made through legend, song, story, folk-lore, romance, drama, and satirical fiction, as well as through books of law and the records of church historians. And in learning this we are acquiring at once a more intelligible apprehension of the nature and office of the Bible, a more rational interpretation of its meaning, and a more spiritual reverence for its message.

The other volumes to which we have referred in our foot-note need only a very brief mention. The radical defect in Mr. Fiske's book is his failure to distinguish between myths and legends. The stories in the Book of Genesis are regarded, certainly by the bulk of modern scholars, not as myths, having their foundation in nature, but as legends, having their foundation in history. Incidentally his book will be misleading to the layman, because in it he makes no discrimination between his own suppositions and those facts which have been established by historical investigation. Mr. Cantlay's little volume is almost wholly made up of quotations from other scholars, and is in the nature of a compend—useful rather as a guide to than as material for thorough study. The other two volumes are simply reproductions, Mr. Leathes's of

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two lectures, Mr. Lindsay's of an essay, and cannot be said to add anything to the student's knowledge of Scripture, nor much by way of suggestion to the thinker.

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The Spectator

Cicero, in a passage known to school-boys, notes it as an inconsistency in philosophers to inscribe their names in the treatises they write on "Contempt for Death," because it shows that they dread death's effacement of the memory of the departed. The Spectator fancies that the sage of Tusculum, could he revisit earth, would note in our democratic society an inconsistency obvious even to duller minds than his. Under a Constitution prohibiting titles of nobility, our Fourth of July theorizers on human equality delight in titles of quasi-nobility, obtained by service in the parades of uniformed militia and on the bench of justice. Visitors in certain sections of the country are struck by the large proportion of titled to untitled citizens. So in the churches. The title "Rabbi," having been prohibited by their Founder, has been cordially abandoned to the Jews, but its synonym, "Doctor," is greatly set by. The Spectator was once so far interested in a divine of much merit but less fame as to ask a friend in a college corporation about the chance of procuring a doctorate for him. "Don't try it," said he; "the scramble for that sort of thing is like that for a five-thousand-dollar pulpit."

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The Commencement season returns, when college tribes go up to their several shrines of learning. The "song of ascents," or, as the older version of the Psalms has it, the "song of degrees," is heard through the land. Degrees representing work distribute themselves automatically through the "exams," but where these end inconvenience begins. The personal equation is more perplexing than quadratics. The Spectator thinks that, were the secrets of hearts revealed, the degree-conferring tribunals would be found almost as burdened as the allotters of offices after an inauguration. As of offices, so of degrees; there is not enough to go round, at least not till the standard is raised. "You may not remember me," said a postulant to a college trustee, "but I attended your grandmother's funeral." When the list is announced, the critics alight on it. Perhaps the college president escapes to Europe. Even on the high sea some traveler wants him to explain why honor has been unwarrantably conferred on mediocrity.

Such experiences once induced an academic senate to consult about raising their standard for the honorary D.D. Several expedients were proposed, among them this: that every candidate should be required to demonstrate his fitness by presenting a couple of essays on theological subjects. Whereupon a wit among them penciled this epigram, and passed it round:

The degree of D.D.
'Tis proposed to convey
To an A double S
By a double S A.

This, however, was in England. The Spectator holds that an equally effective expedient would be a law of parsimony rigidly applied. Some of our best institutions seem to aim at this. When "Doctor" is applied in the newspapers with a commonness suggestive of such new coinage as "saleslady" and "washlady," some Malthusian rule seems required to preserve the old honorific quality. For both givers and receivers it is alike unfortunate to provoke the question, "Whence hath this man these things?"

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Some years ago a jurist of repute in an Eastern city received the well-merited degree of LL.D. The next Sunday, whether by hit or wit, his pastor read the lesson from Psalm lxii.: "Surely men of low degree are vanity, and men of high degree are a lie." After meeting, some raillery ensued. But the text is seriously apposite to an imposture periodically exposed but still rife. On the Spectator's desk is a letter addressed by a self-styled representative of an American college of mythical character to a British clergyman, offering for a consideration to procure him a degree in "a distinguished American University." Equally dubious American "securities" of other sorts have been unloaded over there. It is not strange that a certain suspicion attaches there to "American degrees." Men of high mark there deprecate an honorary degree from any American institution but those which possess an established European reputation. For this we are indebted to certain little colleges, from which, as known to the Spectator, the donation of a few hundred dollars will procure a degree for the donor's pastor. If they are not above this, their honors should be reserved for consumption in the immediate neighborhood.

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In particular, the Spectator rises to second the motion recently made by a distinguished educator, that colleges which violate the rule of respectable institutions by bestowing the Ph.D. on persons who have not earned it by years of post-graduate study should be published in a blacklist, as little better than

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dealers in "green goods." College parchments, like government paper, are depreciated by over-issue. The Spectator remembers when his Alma Mater was wont to confer the M.A. on any graduate of three years' standing who still retained a good moral character, upon payment of a small fee. A crowd of the "boys" had come back for their triennial, and were in the treasurer's office putting down their names at five dollars each for the M.A. "Won't you sign?" said the treasurer to one of them. "No," said he; "it is quite too V-nal an affair." "But think," said the treasurer, "how the money helps the college." The Spectator, to his surprise, recently found this very argument for the purchase of the M.A. in force at one of the oldest English seats of learning, along with the old-fashioned pronunciation of Greek and Latin. But at Columbia and elsewhere we have changed all that. The M.A. has been made honorific by requirements of study and examination.

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According to St. Paul, the proper way to "purchase to one's self a good degree" is to do good work. Only let the work be in the line of the degree. General Jackson's career as a mighty fighter was hardly congruous with the LL.D. said to have been tendered him. This law of congruity received unique emphasis in the case of a meritorious recipient of the LL.D. from Harvard many years ago. This gentleman, while in the trade of a tanner and currier, had become a book-collector and proficient in literature. Edward Everett called attention to the special appropriateness of the LL.D. in his case, as a "literary leather-dresser." The Spectator recommends for congruity's sake that a distinction should obtain between the D.D. and the S.T.D. The former might then continue to be given, as often now, for general meritoriousness in the pastoral office—pastors being by profession *Doctores Divinitatis*, teachers of divine truth. The latter is strictly befitting to those who are the teachers of teachers, the few who are proficient in theological lore. These are the real *Sacræ Theologiæ Doctores*.

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But some excellent men for conscience' sake decline all such distinctions as contrary to the simplicity of the Gospel. On this ground a friend of the Spectator, a scholar and a missionary, earnestly requested his friends never to address him by the D.D. he had received. But they all do it to this day. Equally futile was Dr. Samuel Hanson Cox's struggle to rid himself of what he styled the "semi-lunar fardels" which an admiring college had attached to his name. The people liked it so, though it has happened in the case of one who seemed both untheological and unconventional that they do not like it so. Mr. Beecher is the only minister in the Spectator's recollection who has successfully effaced the academic brand, having the people with him in this as in other matters. One may sometimes observe the translation of a youngish man from a village to a city pulpit followed in quick succession by the gift of a silk robe from the church and a degree from an affiliated college, each seeming to be, in the popular view, proper insignia of the position. 'Tis said that "kissing goes by favor." If favored, then, as St. James said, "let the brother of low degree rejoice in that he is exalted." If unfavored, let him agree with the Spectator that it is better that men should ask, Why hasn't he been decorated? than, Why has he? Long ago, when prunella was a common stuff for clergymen's gowns, Pope pointed out the only honor to be cared for, and certain to be ultimately insisted on:

> Worth makes the man, and want of it the fellow:
> The rest is all but leather or prunella.

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The Vacation Fund

SPECIAL GIFT

From an Unknown Friend	$5,000 00

FOR VACATION EXPENSES

Previously acknowledged	$2,849 68
B., Willimantic, Conn.	5 00
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K. F.	5 00
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M. P. M., Calais, Me.	3 00
In Memory Martha Allan	5 00
Dana Hall School, Wellesley, Mass.	70 00
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J. R., New York	3 00
	$7,953 18
Two Memberships	2 00
Total	$7,955 18

The first of July a party of girls living on the lower East Side will go to the country, through the generosity of this fund. Every one of these girls is living under conditions that keep vitality at the lowest point. Every one of them has been more or less under the care of a physician during the past winter. In watching them the surprise is that they should have the interest and the pleasures of youth when they are really bearing the burdens, and have been for years, that should come only in maturity. These are the burdens of wage-earners who have more enforced leisure than hours of work, more worry than exhaustion. But they have one blessing, that of youth, and one is grateful for that recuperative power which will respond to the two weeks of normal living made possible by The Outlook Vacation Fund.

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Similarities and Contrasts of Christianity and Buddhism[1]

By Professor George H. Palmer

Of Harvard University

Ladies and Gentlemen:

Glad though I am to fulfill my appointed task to-night, I feel that it is an ungracious one, for I seem to be set in antagonism to my admired friend, who has stirred me as deeply as he has stirred you. And yet the fundamental comparison of ideas need not involve hostility. It is necessary for me to place Christianity in a certain sense in contrast with Buddhism, but I hope the contrast may only bring out more sharply the excellencies of both.

My friend has asserted that there is close kinship between Buddhism and Christianity. Indeed there is. When you survey the religions of the world, it is evident that only a few of them can in any sense be called universal religions. You can count only three or four such. Christianity is one of them, for it appeals to man as man; and it has proved its title by the fact that it belongs to one nation no more than to another. Buddhism is another, and it is in this respect at one with Christianity, for it has adjusted itself to nations widely unlike, and has shown its power to undergo considerable variations. The very difficulty my friend has in explaining it indicates its strength. He told you that there were almost as many varieties of Buddhism as explainers. The same is true of Christianity. I experience that difficulty no less than he. And it is far from discreditable to either of these great faiths that, fundamental as they are, solid in their basal teachings, they adjust themselves to every era and to every nationality.

Beyond these faiths, what other can claim a universal title? Mohammedanism? Mohammedanism has been held by divers nationalities, and must therefore be reckoned as in a sense universal. It is no mere national faith. Yet when we examine closely the three faiths which I have called universal, I still must hold that only to Christianity can we in the highest sense rightly apply the term—at least so far as I understand these other two faiths; for the longer I study either of them the more necessary I find such a qualification to be. My understanding of Buddhism I see differs considerably from that of its authorized expounder here; my acquaintance with Mohammedanism is not large. I say, therefore, that, so far as I am competent to contrast these faiths with Christianity, I can hardly give them the title of universal in the same sense as I give it to Christianity; for, as it seems to me, each of these faiths takes into account but a single section of a man's being. They show us the nobility of that side of ourselves, but they leave out other sides. Therefore I think both of these may be called universal simply in the sense that they do not confine themselves to a single nation. They are not universal in the sense of appealing to man as man. Of course, if I found this to be the case with Buddhism I should confess myself a Buddhist; for, as I understand it, the test of religious truth is inclusiveness. That was a noble saying of Leibnitz: Every denial is false; every affirmation true. And something of this sort we must assert in the matter of religion. We must declare all exclusions evil. We must make that our faith which presents the amplest view of humanity. Accordingly, so far as my friend has announced a positive righteousness in his explanation of Buddhism, let us all claim it as our own. Let us say, Yes, this is not merely Buddhism; it is religion, it is Christianity. I certainly am not here to attack any of the beautiful truths which he has presented. Righteousness is a difficult affair at best, and wherever it flourishes let us admire it and ally ourselves with it. I refrain from calling myself a Buddhist only because I am obliged to ask (though I see how largely this religion has given peace to millions of man-

[1] An address before the Outlook Club, Montclair, N. J., Friday, April 23, 1896. Stenographically reported for The Outlook by G. V. V. Pratt, and revised by the author. Professor Palmer's address followed one by the well-known Oriental scholar, Mr. Dharmapala, and the two formed a friendly discussion held by invitation of the Outlook Club.—THE EDITORS.

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kind and has taught them to endure hardships quietly)—still I am obliged to ask, Does it provide a way for carrying its votaries further still? Or does it, while teaching them its own middle group of virtues, prevent advance beyond these? Has it the power to permeate secular institutions with righteousness and to make its votaries perceive that these are not secular but sacred? Can it impart to us fuller submission and pity, and lift us at the same time into larger power and gladness? If it can—and I must say that the exposition of it which we have heard to-night arouses much hope—if it can, then all of us are Buddhists as well as Christians.

I seem to perceive, however, certain preconceptions involved in Buddhism which differ considerably from those which lie at the basis of our own faith. These differences may be but a difference of emphasis. Yet emphasis, too, is an important affair; and I have thought that I might best get at the relations of the two great faiths, as I imperfectly understand them, if I should take up three or four points in which Christianity and Buddhism appear on the surface to be similar, and then lay bare the foundations either of their agreement or disagreement. And let me press still further the warning my friend gave. He warned you not to go to second-hand sources if you would know anything about Buddhism. That is a widespread danger to-day. We have had many pictures of it, some seductively beautiful, some repellent. But we should avoid both. Charming as we may find the "Light of Asia," I cannot think it is a trustworthy picture of Buddhism. No more accurate is the Buddhism of our esoteric Buddhists. Nor, on the other hand, must we rely on the critics of Buddhism, interesting as their works often are. Fortunately, a considerable portion of the original Buddhistic literature is now translated in Max Müller's "Sacred Books of the East." In these you draw straight from the sources. Here you confront Buddhism as directly as the Christian does his New Testament. And if it should seem to you that the mass of this literature is too large, let me add that within the last year an admirable manual has appeared which will give you in brief compass a capital selection of the original writings. Mr. Henry C. Warren has arranged together the more important parts of the Buddhist Scriptures in his "Buddhism in Translations," which forms the third volume of the Harvard Oriental Series. This work is particularly valuable for our purpose, because, as my friend has remarked, the purest form of Buddhism is that which has been preserved in Ceylon. Mr. Warren's translations have been made from the Pali texts of Ceylon, and I shall take pains to rest all I have to say on this original text as so translated.

When, then, we come to consider the points in which Christianity and Buddhism are outwardly at one, although with a certain inward diversity, we may name as the first of them that they are both gospels of deliverance. Of the teacher Buddha no less than of the teacher Jesus it can be said that he was anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, recovery of sight to the blind, and to set at liberty them that are bruised. It was to this that the Buddha was first called. Brought up in seclusion, supplied with whatever might minister to personal comfort, but kept from all touch with the miseries of the world, this young prince, riding abroad one day, saw by the carelessness of his guards three dreadful sights—an old man, a diseased man, and a dead man—and at once there was revealed to him the misery which is implanted in the very nature of existence. These were the things which startled the Buddha and set him upon his career of compassion. In them he saw that misery was no accident. As you read his sermons, it is remarkable how that on which he fixes attention is the misery which is inevitable, that which is implanted in the nature of man. Little has he to say about inequalities of wealth, little of occasional accidents—wars, family disturbances, commercial speculations gone awry—such troubles as greatly distress you and me. Little does he disturb himself about these. That which weighs upon him is the suffering incorporated in the frame of the world. And as he meditates upon this, he perceives that all real misery springs from a single root: We are limited and transient beings. Yet there is that in us which presses past the limit, and expresses itself as desire. We seek for something beyond. In ourselves we are

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incomplete and impermanent. We long to be more; and it is this longing, a longing that never can be stayed so long as we are what we are, which is the root of evil. It is an evil planted in our natures, and we cannot escape it. Death is for every man, sickness and old age are for every man—failure of desire, in short, must come to every man. Therefore the Buddha makes his whole gospel address itself to this practical point—to see how nature's misery may be extirpated. Again and again he warns us that he has nothing to do with speculative questions, that the fact of suffering is the one important thing in the world, and that in view of it nobody has a right to think of anything else. As I have feared I might in some respect misrepresent his teaching, I copy here a few of his statements.

"The religious life," he says, "does not depend upon the dogma that the saint exists or does not exist after death; for there still remain birth, death, old age, sorrow, lamentation, misery, and despair, for the extinction of which in the present life I am prescribing. Accordingly, bear always in mind what it is which I have elucidated and what it is which I have not elucidated. I have not elucidated that the world is eternal or not eternal, that the soul and body are identical or not identical, that the saint exists after death or does not exist. But the origin of misery have I elucidated, the cessation of misery have I elucidated, and the path leading to the cessation of misery have I elucidated. And why have I elucidated this? Because this profits, has to do with the fundamentals of religion, and tends to aversion, absence of passion, cessation, quiescence, knowledge, supreme wisdom. Therefore have I elucidated it. Bear, then, always in mind what I have elucidated and what I have not elucidated."

This, then, is the gospel of the Buddha. It aims at the stoppage of misery. But how can it be stopped? Is it not inevitable? Obviously, so long as we are conscious of a limit and seek to pass it, so long there must be yearning and so long there must be pain. The only means, then, of stopping human misery is to stop human desire, for that is the root of every trouble. Only when desire has altogether passed away can misery cease. Is this pessimism? I certainly do not like to use that obnoxious word in the presence of my gentle friend. Yet as we reflect how Christianity faces this same tremendous problem, there appears a notable contrast in emphasis. Christianity knows of death, knows of old age, knows of disease, and is cheerful before them, looks upon them indeed as the very means which may assist us in that for which we are here. These are valuable forces, it tells us; for in this world we are co-workers with God, intrusted with the charge of our own upbuilding, and through these very agencies that upbuilding may be accomplished.

Now, it may be that some such exalted ideas visited the mind of the Buddha. It may be that when he urged that we should stop all desire and in the obliteration of this gain peace, it may be that he had some such notion as Jesus taught in his adoption of suffering. But certainly that nobler conception is vaguely expressed. Christianity is an optimistic faith. We speak of Jesus, it is true, as a man of sorrows; time after time it is recorded that he wept, and I do not read that he laughed. And yet, after all, the impression left upon us is one of perpetual hope. We find Jesus eating and drinking and taking part in the festivities of earth, at no time warning us that desire is evil; on the contrary, rather encouraging us to be as full as possible of desire, to live the largest possible life; not bidding us reduce life to its lowest terms and blot out impulse, but rather to seek to be filled with his own triumphant fullness. And is not that the view of Christianity which we ourselves hold? Who is there here who counts a single impulse of his nature evil, or would have a single impulse of that nature blotted out? Would he not labor rather that, through the harmonizing of his multitudinous impulses, a stronger nature still might be built up? But in Buddhism I do not find teaching of this transfiguring sort. On the contrary, it seems to me to proclaim a recoil from life because misery is planted at its heart. So overcome is the Buddha with a sense of pain that he would escape from it by blotting out our very desires. I can only say that, if this be a correct understanding of Buddhism—perhaps it is not—then I must remain a Christian, because I desire more life, and am far from wishing

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for less. To my mind Christ is not come to destroy men's lives, but to save them.

But let us turn to the second point of agreement, that which I may call the stress which the two religions lay on a right understanding of personality. Each of them insists upon this. With both of them the doctrine of the person is fundamental. But they are still more closely akin; for each recognizes that curious fact in the nature of the person, that his true life is a perpetual dying. With both, therefore, self-denial is all-important. The aim of Buddhism is to put all notion of self away, to banish it entirely; and is not this the teaching of Christianity also? Everywhere and always Christianity is self-sacrifice. This I know, and yet once more I feel the two emphases to be divergent. In Buddhism, self, the ego, personal consciousness, is the source of all the misery of which we have spoken—a misery the greater because, if we would but look, there is no real ground for it. In point of fact, there is no ego. The fancy that it exists is the one poisonous delusion of life. There is only an unsubstantial succession of states of consciousness, the earlier inducing the later, each actual, but the related whole altogether non-existent. For the Buddhists, like the Nominalists of the Middle Ages or the Positivists of to-day, attach significance to the particular element and not to the related organism. This they are never tired of illustrating. For example: Is this a chariot? I see the wheel, the pole, the seat: is any one of them the chariot? No, none of them. Well, where, then, is the chariot? There is no chariot. Each part is real, but the whole unreal. The same analysis is applied to man. Is the hair the person? Is the face? No. The breath? No. This thought? No. That affection? No. Well, then, why talk about an ego at all. There is no self. This conclusion, startling as it seems, was regarded by the Buddha as the very heart of his gospel. For when he summons me to put away desire, how can I heartily put it away so long as I believe that I am a personal ego? Cherishing this delusion, I am sure to seek something for myself. The only hope of apathetic peace is in the frank recognition that there is in me no person whatever. As on this point I fear I may mislead you, I will cite the words of the Buddha himself:

"The wise man grasps the fourfold emptiness disclosed in the words, 'I am nowhere anything for any one, and nowhere is there for me anything or any one.' And how? He sees that he has no ego anywhere, none to bring forward to be anything for any one else, none to bring forward to play the rôle of brother, friend, or follower. He sees, too, that no one has an ego to be anything to him, no ego to bring forward in any rôle, either of a brother, friend, or follower. Thus, inasmuch as he sees that there is no ego anywhere, that he has none to bring forward to any one else, and that no one can bring anything of the sort to himself, he has grasped the fourfold emptiness. Therefore has it been said,

Misery only doth exist, none miserable.
No doer is there, naught save the deed is found.
Nirvana is, but not the man who seeks it.
The path exists, but not the traveler on it."

These words can mean but one thing: personality is an object of abhorrence, and is to be altogether rejected. Any belief in our existence is based on ignorance. Lest you should suppose that the Buddha is referring here to our bodily existence, and is merely asserting that this body is not myself, I will read one more extract:

"Even the ignorant, unconverted man may conceive an aversion for this body, which is composed of the four elements, may divest himself of passion for it and attain to freedom from it. But that which is called mind, intellect, consciousness—here ignorant, unconverted man is not equal to divesting himself of passion and attaining to freedom. Because from time immemorial he has held, cherished, and affected the notion, 'This is mine;' 'This am I;' 'This is my ego.' But it were better if he regarded the body as an ego rather than the mind. Because it is evident that this body which is composed of the four elements may last two, three, four years, last five years, last twenty years, thirty, forty, fifty, one hundred years, or even more. But that which is called mind, intellect, consciousness, keeps up an incessant round by day and by night of perishing as one thing, and springing up as another."

In the mind, accordingly, no more than

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in the body, is there any such thing as personal existence to be found. Personal consciousness, an ego, is an illusion, and the most mischievous of all illusions. Now, of course, none of us believe that side by side with all our other powers there exists a separated ego. No man is so superstitious as this. What we do recognize is that the organization of all our powers constitutes a veritable personality, and that this personality cannot be denied or disregarded without overthrowing every standard by which moral worth is estimated. This I understand to be everywhere assumed in Jesus' teaching. Personality is in his eyes infinitely important. Nothing can be of equal worth with it. What shall a man give in exchange for his soul? To the person the universe is subordinated; for the sake of personality all else exists. Horror of individual destruction is a distinctive note in Christianity. Each one through consciousness is given charge of himself; he is to build himself up into steadfast character, into powerful personality. On this Jesus perpetually dwells. His whole gospel is occupied with pointing out how as persons we may become strong. Of course I do not mean to deny that Jesus insists on renunciation; but let us be clear about that. Self-denial we must practice, yet self-assertion at the same time. For are there not possible two different ideas of self? There is the isolated self, my own separate individual being, in which I pit myself against you; I, not you, I detached from you, I the rival of you, I for whom all are and to whom all must be in subjection. This is the hideous view, for it presents man as isolated, and against this self Jesus warns us. Except a corn of wheat fall into the ground, connecting itself with the surroundings, that which is most terrible shall befall it: it abideth alone. Here is the selfish self, the self which we should shun. But Jesus also explains what the true self is. "I am the vine, ye are the branches. Abide in me, as I abide in the Father." That is, the conjunct self is the noble self, knitting me with my fellows, myself in relations. This is to be the object of deepest respect, to be regarded as the very basis of society, and in Jesus' mind it takes its place as the standard of all morality. Thou shalt love thy neighbor as thyself. He does not say, hate yourself, turn away from yourself, empty yourself of everything—not at all. But he asks, "What is a man advantaged if he gain the whole world and lose himself?"

Now, because Jesus is constantly calling us to self-renunciation, it is easy to confuse the evil self with the noble self; and I cannot help thinking that some such confusion got into Buddhism. Consciousness of personality has been a matter of slow growth in the history of the race, and it is not strange that the Buddha should have had an imperfect conception of it. At any rate, this is the root of all asceticism. I am undoubtedly to deny myself as a separate individual, but that is because I am to be as fully as possible a rational person. Since in order to live I must die, the ascetic would destroy himself altogether. Our popular hymn says:

> O to be nothing, nothing!
> Only to lie at his feet,
> A broken and empty vessel,
> For the Master's service meet.

What blasphemy! An empty vessel suited to the service of the Master? No, never! The most perfect vessel, the fullest vessel, this shall be ours. And that is the Christian doctrine. It is not to starve and abolish ourselves; it is to fill ourselves full and render ourselves potent individuals, that we may be forever God's efficient servants.

And this leads to the third point. As I understand it, Buddhism accords reverence to natures higher than our own. It sees that humanity cannot be studied by itself, but must be considered in its divine connections. Just so does Christianity. We are children of a Father, made in his image, and called to be perfect as he is perfect. Yet here, if I do not grossly mistake, there is a wide difference between Buddhism and Christianity, for I cannot discover a God in Buddhism—a single God; and a religion with no God is difficult for a Christian to conceive. It is true, Buddhism contains a multitude of gods. They are beings like ourselves who have already passed a righteous life on earth, and yet a life not completely righteous; beings who were unable to suppress altogether their turbulent ego here, and allowed sufficient of it to remain to keep them still in existence. Therefore

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in their own fashion they abide, inhabiting graded heavens, according to the degree which their holiness has reached. But eventually they too will die, for personality is no more real in them than it is in us. Once more let me read:

"The length of life of the gods who make their abode in the realm of the infinity of space is 20,000 cycles; in the realm of the infinity of consciousness, 40,000 cycles; in the realm of nothingness, 60,000 cycles; in the realm of neither perception nor yet non-perception, 84,000 cycles."

In short, their immortality is in proportion as they have attained to nothingness. Nothingness is the divine condition, because in it selfhood and desire have passed away. There can be no supreme God because non-perception is high above perception, unconsciousness above consciousness. Whoever would be divine, let him take the path of negation. By this path the saint even in this life may attain something like the life of the gods. Hypnotizing himself, he may here escape from consciousness. In Mr. Warren's book, page 294, you will find in detail the means by which this heavenly trance may be induced. It must not be practiced in the middle of the monastery, but in some concealed spot, in a cave or roofed hut. On a cloth or skin a circle is made of well-kneaded clay, from which all grass and roots have been removed. This is placed on the ground and gazed at, and the monk must repeat over and over some suitable words, such as Broad One, Broad One, Broad One. He must contemplate the circle with eyes open and shut, and this for a hundred or a thousand times, or even more. When in his meditation the circle appears equally visible whether his eyes are open or shut, that is the securing of the mental reflex. That is inanition.

Now, our thought of God and of our approach to him is surely marked with a different emphasis from this. We look to him as a living God and as the God of our lives. We are called on to serve him with all the heart and all the mind and all the soul. We believe that even the limitations in which we now live do not separate us from him, for Jesus has shown us how acceptance of limitation is approach to God. He has pointed out how the more completely men we are, the more identified with God. He has broken down the middle wall of partition between God and man, and has thus lifted us up into his presence. The sacred term which is forever on Jesus' lips is "the kingdom of heaven," and we are to pray that this may come upon earth into our very life here—our life, with all its complexity, with all its seeming secularity—and that this be the divine life. Now, I must say that I feel a large difference of emphasis between this stately ideal of a life lived in company with God and that of the Buddhist saintship. I would not overlook the importance of the remark which my friend made. He said that at the time of the Buddha the current ignoble conceptions of the supreme God made it a righteous thing to protest altogether against his existence. I can well believe it. But even so, if that protest has survived in Buddhism, Buddhism bears the mark of a special time and cannot be regarded as a universal religion.

Yet, lastly, Buddhism and Christianity are at one in this: that they perceive our life here is but for a moment, and if rightly lived it must be lived in view of an eternal life or a life hereafter. Life does not cease with our departure; it continues still beyond, and that life beyond will be shaped by the life here. Indeed, no discrimination can be made on grounds of time. A fall from a horse, contact with a fever-germ—these things cannot change the nature of eternal life. So the Buddha teaches, so Jesus teaches. Eternal life is something here and now, if it ever is to be. Both teachers insist on this. Yet, once more, there is here a strange difference of emphasis; for that which is promised in Buddhism is that, in proportion as we are righteous here, so shall existence hereafter be shortened; whereas in Christianity it is promised that in proportion as we are righteous here we may be assured of an immortal life hereafter. We have already seen how in Buddhism desire is regarded as the evil thing and as that which produces existence. When, then, a man is filled with desire up to the moment of death, thereafter that self-asserting desire goes on. He is reborn and given further opportunity. He may still maintain a degree of self-assertion and be born over and

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over again. This is the immortality of Buddhism. But if he succeeds in altogether suppressing desire, if he can entirely obliterate personality, then he has attained to Nirvana here and hereafter. I have just read you a passage in which the means of attaining Nirvana in this life are described. But since Nirvana is a much-disputed term, difficult to grasp, it will be safest to read an authoritative definition of it: "In Nirvana there is a complete fading out and cessation of desire. Therefore is Nirvana called a letting go, a loosing hold, a relinquishment and non-adhesion. For Nirvana is but one, but its names based on its oppositions are many—to wit, complete fading out, complete cessation, a letting go, a loosing hold, a relinquishment, a non-adhesion, the perishing of passion, the perishing of infatuation, the perishing of desire, non-origination, the non-existent, deliverance from conception, deliverance from rebirth." This is Nirvana.

Now, I readily admit that the spiritual man who has already comprehended eternal life can interpret that noble thought of eternal life into such expressions as these. Yet we must all be struck with this fact: eternal life is here described in negative terms. In Christianity it is described in positive terms. "In my Father's house are many mansions." "I give you to drink of eternal life." "Believe on me and ye shall have eternal life." All these statements are positive. If Buddhism—as has sometimes been asserted—means by Nirvana that which Christianity means by eternal life, I can only say that Christianity is bolder and has expressed its meaning with far greater precision.

Here, then, we have passed in brief review the four fundamental doctrines of Buddhism—the doctrines of evil, of man, of God, and of immortality. I suppose they are the fundamental doctrines of every religion. And is it not true that all which is positive, strong, helpful in them we accept? We are Buddhists to this degree: we go forth in compassion; we seek self-renunciation; we lift up our eyes on high; we look for a life to come. Therefore, I hold that so far as these four lines are concerned we have no need to become Buddhists. But I suppose I must say a little more than that. I feel obliged to say that because of the differences, perhaps only of emphasis, which I have pointed out in Buddhism, Buddhism seems to me to be incompetent to much for which Christianity is competent. I find in the teachings of Buddha little provision for the great organic institutions of society. The family does not naturally spring from such a soil. Of course the family exists under Buddhism. It is tolerated. But, after all, the call of the Buddha is always to a monastic life, and the thoroughgoing Buddhist is a monk. Monkery is deeply planted in the nature of Buddhism. The family, if it exists, exists by force of nature, a subordinated institution. Woman as woman has no well-grounded dignity. Nor do I see any provision in Buddhism for the upbuilding of a State. The organic union of man with man in spiritual bonds is something on which Buddhism depends, but which it does not expressly sanction. Society under Buddhism would seem to me to remain a little secular. In the same way the corporate church is hardly provided for. Each Buddhist is seeking after an eternal life, but he does not conceive this as integrally involved in that of his fellow. It is true a great compassion, a yearning sense of the misery of the world, saves the Buddhist from much that is narrow in his creed at this point. But for the organic church as we understand it I see small provision in the teaching of Buddha. And if these great organic institutions are largely left on one side—are allowed to be provided for rather by our instincts than by our spiritual faiths—will it not also fare hard with science and art? Without harshness, I think we may say that there is a certain weakness in the nature of Buddhism in respect to matters of this sort. For if our aim is to escape pain and to subjugate the personal life, we are not likely largely to expand in the directions of science and of art.

In this address I have been comparing Buddhism with Christianity and calling it the smaller faith. This I believe, but I believe also that it is a faith which, so far as it goes, is truly noble. I am sorry I have had no time to do honor to its followers for the lofty inspiration which they have justly drawn from it. I cannot close, however, till I have expressed my reverent admiration for the pity, the

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patience, the intellectual acumen, the broad tolerance, and the simple dignity which characterized the Buddha as they characterized the Christ, and which have characterized the followers of the earlier teacher in larger measure than those of the later. Our attack upon Buddhism must be a friendly one, for we want it all —everything in it which is positive. Gladly do we welcome it and take it for our instruction. The only reason that could ever induce us to oppose it is because it seems to us little where we want a religion large. In my judgment, during the next fifty years, both in philosophy and in religion, there is sure to come a struggle between the large faiths and what I call the partial faiths, between the East and the West. Up to fifty years ago, as Mr. Dharmapala pointed out to you, the East and the West had not discovered one another. We professed to live upon a globe, we were living upon a hemisphere. Now we must address ourselves to the entire earth, and my impression is that before long there will come a clinch and a struggle between the religious ideals of its two sides. Let us only ask that in that struggle all that is precious in belief may survive; that from each of those faiths which we cannot substitute for our own there may come to us so beautiful a teacher as we have with us to-night.

Protection and the Farmer

By David Lubin

TO form conclusive opinions for present guidance derived almost exclusively from generalizations of passed marked events is conservatism; to do so from present events is radicalism. There are, as a rule, elements of truth and of error in both conservatism and radicalism, and it is the function of the critic to point out "the happy medium"—the path we should go. In the affairs of government the critic performs an important function; the more so in a Republic in which the power of determination is vested in the individual citizen.

The citizen critics of the United States are confronted by a most serious problem; a problem, it is true, which clamors for solution not alone in the United States, but also in the important countries of western and central Europe. The problem referred to is in the adoption of proper means for the removal of the disturbance in the economic conditions. That such a problem is here no one can truthfully deny, but its cause and remedy are not so clearly manifest. Schemes and plans are offered in abundance, but the question still remains, Which of the schemes and plans shall be adopted? "Adopt mine," says the conservative gold man. "No, but adopt mine," says the radical silver man. "Adopt mine," says the conservative protectionist. "No, but adopt mine," says the radical free-trader.

Before we adopt any, it is the duty of the citizen critic to analyze and synthesize all the important factors which caused the disturbance, with the aim in view of more accurately arriving at a conclusion which should remove it. In the endeavor to do this we may find it advantageous to first understand what we mean when we say that "agriculture is the foundation industry." Do we simply mean that it is so because agricultural products come from the earth, and as the earth is the foundation, therefore its cultivation is a foundation industry? Clearly such a definition would be of little practical value. We really mean that agriculture is the primary industry, and that all the other industries are secondary. If this is a truth, it is an important one, for the secondary industries are therefore and necessarily dependent upon the primary industry for their prosperity.

Not to be misunderstood in this, we may draw our inference from an illustration. A carpenter, for instance, has a twofold economic cycle: one in his wages for carpentering, the other in the expenditure of his wages in his home by his wife. The "primary" is his wage-earning power, and the "secondary" is his expenditure cycle. Every reasonable person can see that the carpenter's "secondary" cycle is governed by his "primary" wage-earning power. As with the carpenter, the

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individual, so with a nation. Every nation has a "primary" and a "secondary" industry, and its prosperity, like that of the carpenter, depends upon the prosperity of its "primary" industry.

When we admit, therefore, that in the United States the foundation or primary industry is agriculture, we admit as a phase an element which becomes a most important factor in our investigation and in our conclusions. And is not agriculture a primary industry? It certainly is, and in no country more so than in the United States. In England, for instance, the primary industry is manufactures; under free trade she sells her manufactures to all parts of the world, with the profits of which she buys food. In the United States, and under the protective system, we can find no general market for our protected manufactures abroad; these are almost altogether sold to ourselves; whereas agricultural products are not produced for home consumption alone, but these form besides from 66 to 76 per cent. of our exports. Therefore agriculture in the United States is not alone the foundation industry, but is substantially the primary industry.

Any cause, therefore, which in its operation affects adversely the agricultural industry in the United States must in a corresponding degree affect the other or secondary industries. Has, then, agriculture been adversely affected? Certainly, and to a marked degree; to a degree so radically adverse and so generally acknowledged that it is not deemed necessary at this time to occupy space with facts and figures so generally admitted. It is a recognized fact that agricultural products and agricultural land values have seriously declined in the past few years.

It is therefore in order for us to ask, "What has caused the adverse condition of agriculture in the United States?" Here three general answers are given: one, demonetization of silver; another, the lowering of the protective tariff; and the third, the inequality in the ratio of values caused by the protective tariff.

It now becomes the duty of the citizen critic to examine these answers with care; the more so because the interest involved is not alone that of the primary industry, agriculture, but, as we have before seen, through it, of all the other and secondary industries.

That demonetization, by diminishing the volume of the money metals, may have caused a general decline in prices to some extent is admitted by many able economists. That this cause should have operated in the United States most adversely on the agricultural interest is problematic. A general decline, while adverse in some minor directions, is not nearly so damaging and destructive as a special decline. And agriculture in the United States has suffered a special decline.

Why special? The reasons are these: Agricultural staples, being exports, are sold at the world's price. The world's price having declined, all these agricultural products in the United States have correspondingly declined; but manufactures were not permitted to decline by this rule; for these there is protection, which is but another name for bounty for the protected. How this protective bounty affected the free-trade prices of agricultural staples in the United States can be made evident by an example. Given a protective tariff rate of 40 per cent., when wheat is, say, $1 per bushel on the farm. If the operation of protection caused the free-trade-selling wheat-farmer to pay an average bounty for protection-buying of 25 per cent., it would, without any additional rise in the protective tariff, cause him to double the ratio of the protection bounty whenever the farm price of wheat should have fallen to fifty cents per bushel.

The claim that the adverse condition of agriculture was caused by any lowering of the protective tariff is, therefore, false.

We may now safely conclude that the cause of the adverse condition was in the decline of the world's price of the staples on the one hand, and the destructive operation of the protective tariff on this decline on the other.

What, then, is the remedy? Shall it be remonetization? Can remonetization remove the artificial bounty which protection affords to manufacturers at the expense of the free-trade staples of agriculture? Certainly not; hence it offers no remedy, so far as this inequality is concerned. But will not remonetization enhance the world's price of the staples?

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This is by no means so certain. Cheap silver may have been one of the causes of agricultural development in the cheap land and labor countries, but this development is now a fact and is on the increase, and remonetization can no longer prevent or arrest this. Were this development in countries of dear land and labor, any temporary advantage removed would remove the adverse competition. But the facts prove the contrary; our new competitors have cheap land and cheap labor, with ample transportation facilities, and have in addition revolutionized their mode of production by employing our agricultural machinery.

Do the people of the United States realize the bearing upon our economic condition of this new factor? Have the leading journals and magazines given it consideration? Has the Department of Agriculture inquired into it?

The writer of this in 1894 drew the attention of the Secretary of Agriculture to this matter, and requested an investigation of the subject. A reply was received that the foreign consuls were too busy to spare the time for the purpose, but that the request would remain on file for future action. Up to the present date no action has been yet taken by the Government to ascertain the facts.

The statistics, indeed, show the exports from the United States, which amount to about five million dollars a year, consisting largely of harvesters, reapers, mowers, seeders, gang-plows, and cultivators. But this amount is insignificant when compared with the very much greater amount now produced by European manufacturers. It was the significance of this fact, observed by the writer during several trips to Europe, which induced him to advocate a modification of the protective system in order to avert that economic disturbance which he saw must come through it.

The result of the information in Europe on this head was repeatedly submitted by the writer of this article in public addresses and in pamphlets. But it seems to be a difficult task to impress upon the mind of the people the importance and the direct bearing of this factor upon our economic condition.

Not only is it difficult to make it plain to the average citizen, but it is likewise difficult to make it plain to our National lawmakers, as the following illustration will show: Senate Document 157, page 11, contains a portion of the remarks made before the Committee on Ways and Means of the present Congress. At that session of the Committee some twenty-five pounds of catalogues of European manufacturers of agricultural machinery and modern implements were exhibited. The Committee was informed in precise and emphatic terms that a new industry had grown up in Europe which had a direct adverse effect on American agriculture; that agricultural machinery was being manufactured in Europe, which was being applied in the cheapest land and labor countries of the world in the production of agricultural staples; that this was the main cause of the decline in the world's prices of agricultural staples, and was the cause of the adverse economic conditions in the United States.

The catalogues were shown as evidence, but Congressman Dolliver—a member of the Committee—after seeing these catalogues and hearing the explanations, seemed to misunderstand the bearing and importance of these catalogues, for he said, "What is the object in submitting these books?" Again the explanation was made, and, it is manifest from the first portion and continuation of the document, in the clearest manner possible, and with what result? Seemingly none; for neither Congressman Dolliver nor any other of the Committee on Ways and Means took any notice of the matter.

Were they right in ignoring this evidence? We will leave the conclusion to the intelligence of the reader, the American citizen critic.

That Congressman Dolliver and the Committee were wrong is evident; evident from the fact that the catalogues were submitted, evident from the fact that this is a recognized factor in the economic disturbance in western and central Europe, to which cause is mainly attributed the decline in the world's price of agricultural staples.

Overlooking the importance and bearing of this factor upon the adverse economic condition of the people of the United States by a carpenter, by an average or unenlightened citizen critic, would have been excusable, but its neglect by a National

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lawmaker, a Congressman, was inexcusable. Much more so was its neglect on the part of the entire Committee on Ways and Means. The time has come when the importance of this factor can no longer be safely ignored; when we must recognize as a factor in our adverse economic condition the general employment of agricultural machinery in the cheap land and labor countries of the world.

What, then, is to be done? Can we not by some means withdraw these machines, and thus restore former conditions? No, this is an impossibility. On the contrary, the increase in the European manufacture of agricultural machinery is going on and is expanding in an almost geometric ratio, and over this we have no voice or control.

There is but one thing that we can do, and that should be done promptly—as promptly as we wish to restore prosperity to all industries. We must either entirely abolish the protective system, or we must extend protection to the staples of agriculture in a form which will be as effective in enhancing their home market price as protection by a tariff on imports is effective in enhancing the home price of manufactures. And this can be done only by a bounty on exports on the staples of agriculture.

Many objections have been raised against this, especially by interested protectionists, but not a single objection is valid. There is just as much necessity for the protection of agriculture by an export bounty as there is for that of manufactures by a tariff on imports. More so, in fact; for under the present economic conditions protection for manufactures at the expense of agriculture means a continuation of adverse conditions not alone for agriculture directly, but for all other industries indirectly.

The opponents of this proposition refer to it contemptuously as an attempt to foist a "bounty system" upon the people, in the meantime designating their own bounty-receiving system "protection." This gives them an apparent advantage, for the word "protection" is a more acceptable term than the word "bounty." But what are the facts? Can any honest and capable political economist deny the fact that protection by a tariff on imports is really and fully as much a "bounty" as an export bounty is "protection"?

The American Protective Tariff League was asked this very question by several State Granges, but up to the present time it has significantly persisted in a reticence on this subject wholly out of keeping with its eagerness to impart "literature" on protection.

Signs are not wanting which indicate that the people are at last beginning to examine into this matter with open eyes and willing ears. It was predicted that this proposition would find favor only in "the wild and woolly West." This prediction was wrong. The writer, on invitation, has addressed many meetings in the Eastern States. At every meeting a vote was taken for or against this proposition. While there were altogether but six votes against, the rest, numbering thousands, were in favor. When this was seen, the sneering remark was made that only "hayseeds" and Eastern Populists would favor it. This also was an error, for the Central Labor Union of Chicago and New York indorsed it by a large majority.

Last, but by no means least in point of influence, is the indorsement and co-operation of the clergymen of various denominations, fifty-two of whom in Philadelphia are pledged to promote this measure of equity from their pulpits. Ten of these clergymen have delivered sermons memorializing Congress for the adoption of this proposition. These are in print, and may be had free of charge from Senator Frank J. Cannon, under the title Senate Document No. 60, Fifty-fifth Congress, First Session.

In conclusion, it may be said that this proposition is intended, not merely as a means of economic equity, but likewise as a means of political expediency.

There is no greater factor in the maintenance of a liberal form of government than equity, and there is no swifter road to decay and anarchy than through inequity. Especially hazardous is it when the inequity is of a kind which in its operation tends to convert the conservative farmers of the United States into bands of discontented radicals. A continuation of such a condition must in the end produce National disorders as destructive to our Republic as similar dis-

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orders were to nations which have ceased to be.

The time is now at hand when we must act, and in a manner which will be in harmony with industrial and economic equity, to the end that not alone shall prosperity come to agriculture, our primary industry, but through it the prosperity of all other industries. And this can be had by the removal from agriculture of an unjust and inequitable protection system, either by granting it protection by an export bounty, or by the total abolition of tariff protection.

Among Colored Educational Institutions

By Amory H. Bradford

IT has been my privilege recently to visit several of the most prominent educational institutions for the colored people of the South. The results of my observation I propose to embody in the following article.

The institutions visited were of two kinds—industrial and academic. The industrial schools were Mount Meigs and Tuskegee, the former being a child of the latter. The colleges proper were Talladega and Atlanta. Two theories concerning what is best for the colored man are held by those who seek his welfare: one puts the emphasis on industrial training; the other on mental training and the discipline which is derived from an old-fashioned classical education. Until the rise of Booker T. Washington and Tuskegee the most conspicuous example of the industrial institute was Hampton, which came to its prominence under the distinguished leadership of General Armstrong. There is an apparent conflict between the advocates of these two theories, and yet in reality there ought to be no conflict between them. Both kinds of education are needed. The industrial school proceeds on the assumption that the colored race should be trained to earn a livelihood, and it seeks to provide him with the latest and most approved methods of industry. Consequently, at Tuskegee and Mount Meigs, as well as at other institutions, there is abundant provision for manual training. There are foundries, printing-presses, carriage-factories, carpenters' shops, classes in tailoring, in architecture, and for working in various metals; while equal attention is given to training the women in housekeeping and dressmaking. There is also careful instruction in the science of farming and stock-raising; and the rude and uncultured men who come up from the plantations are taught scientific agriculture. On the other hand, the theory of schools like Talladega and Atlanta is that students should be fitted to be leaders among the colored people; consequently, that they should have mental discipline, and that that has to be acquired in the same way both by colored and white. There are industrial departments at Talladega and Atlanta, as there are academic departments at Mount Meigs and Tuskegee; but in the one the emphasis is placed on industrial training, and in the other on intellectual training.

Mount Meigs is located on a famous plantation not far from Montgomery, Ala. The school is not large, having only three or four buildings, and no provision for a boarding department. Those who come from a distance find homes in the cabins of the people. It was said that as many as five thousand would be gathered at the Commencement exercises. I imagine that to have been an exaggerated estimate, but the whole country was alive with interested people. Even Barnum's circus near by seemed hardly to diminish the numbers. The most significant feature of the Commencement was the fact that the diplomas were awarded by a Southern white man, and in some instances to the children of those who had been his slaves. With great earnestness he said to me: "The churches are neglecting this work. It is a shame. I have given up all my church duties, and in the future shall devote myself entirely to the service of the colored people." Mount Meigs is a fine example of a country school, the patrons of which are nearly all country people.

Tuskegee is now known the world around. Its buildings form almost a small city. Its farm embraces hundreds of acres. Its President, Mr. Booker T.

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Washington, is without doubt the most distinguished citizen of the State of Alabama. His magnetic influence is evident. The progress there in every department has been phenomenal. The exercises of graduation were of a high order both at Mount Meigs and at Tuskegee, showing that intellectual training is by no means overlooked even in industrial schools. A thousand students are gathered during the year in the latter institution. All the instructors are colored men and women. Many of them are courteous and polished gentlemen and accomplished and beautiful women. Several of them are graduates of Northern colleges and scientific schools. The influence of the place tends toward the destruction of all race prejudice. Mr. Washington finely said, I believe at Harvard last year, that no insult heaped upon a colored man ever hurt the one who received it as much as it hurt the one who gave it. The relations between the two races, both at Mount Meigs and at Tuskegee, are increasingly pleasant. Many citizens of the latter town attended the Commencement exercises, and expressed hearty approval of what they heard. These institutions, and others like them, are sending through the South skilled mechanics, who are fitted, not only to earn a livelihood for themselves, but to give the latest information concerning the best methods of industrial work in all departments.

I turn now from the industrial to the schools of higher education. These are represented by Talladega and Atlanta. They may not be better than others, but they are the only ones recently visited by me. Talladega is housed in commodious buildings, at least one of which was used for purposes of education before the war. The location is in the highlands of Alabama. There the late Dr. H. S. De Forest did his great work, and from there passed to his reward. Students are received at the kindergarten age, and graduated in due time from the collegiate department. Dr. A. D. Mayo, whose superb service in the cause of education in the South is now well known, told me that no institution with which he was acquainted in its lower grades surpassed Talladega. He was not speaking concerning the higher grades, and I do not know what his judgment would be concerning them. The colored youth come up from the plantations, as in the old days New England boys and girls came from the farms. Many of them work hard several hours daily in the factories and the fields of the colleges in order to earn a livelihood, and therefore have short days for study. But they are making commendable progress, and cases requiring severe discipline are almost unknown. I heard admirable recitations in geometry, in Latin, and in other branches—recitations which would compare favorably for excellence with those in any Northern school or college. At Talladega the chief emphasis is placed on the training of ministers. Those who guide its interests feel that no better service can be rendered the colored people than to help to rear for them a body of intelligent and competent preachers. The bane of the colored man to-day is the kind of religion with which he is served. The "old-timers" preached a mixture of superstition and emotion, with most of the moralities eliminated; and the result was that what was called Christianity bore little resemblance to the teachings of Christ. At Talladega the chief emphasis is on the theological department; at Atlanta the chief attention is given to the training of teachers. Commencement Day at the latter institution offered an impressive picture. From twelve to fifteen hundred people were gathered in the large auditorium, listening with intense interest to the addresses of the students and Commencement orator. The graduates were arrayed in cap and gown. Representatives of the race from far and near were in the assembly. When one remembers that it is but little more than thirty years since the war closed and slavery ended, the progress seems incredible.

Perhaps the chief feature at Tuskegee during the past few years has been the Industrial Institute held annually under the leadership of Mr. Washington; while an equally prominent feature at Atlanta has been the Sociological Conference, which gathered this year for the second time under the leadership of President Bumstead. I have not attended one of the Tuskegee Institutes, but they have been fully described in the columns of The Outlook. The Sociological Conferences, however, deserve more than a passing notice. Statistics of twelve or

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fifteen different localities had been collected and classified with great care, showing how the people live; how many rooms they have in houses or cabins; to what diseases they are especially subject; to what crimes they are most prone; what are the causes of disease; what trades they follow, and many other similar questions. One paper, prepared by Professor Updike, of the Baptist Seminary at Atlanta, on "Reports from a Thousand Colored Homes," was one of the most instructive and suggestive to which I have ever listened. Another paper, by Mrs. Logan, wife of the Treasurer of Tuskegee, on "Pre-Natal and Hereditary Influences," was a model of scientific accuracy, careful reasoning, and perspicuous expression. One afternoon was given to a study of the diseases to which the colored people are especially liable and their causes. The result of investigations showed that the alarming death-rate was not due to poverty, to lack of suitable ventilation, or even of proper food, but was chiefly the result of immorality. With admirable clearness and force the lesson was pressed home by the colored leaders who were present, and they represented many institutions and came from widely separated parts of the South. They insisted that the chief endeavor ought to be to secure for the people careful and accurate moral training. Now and then some jealous for their race resented the suggestion that they were more liable to diseases which result from immorality than the whites; but the statistics could not be answered, and the best men manfully faced the issue and declared that they must all engage in a crusade in behalf of higher ethical conditions.

These are a few samples of the institutions which are located in various parts of the South. Most, if not all, of them are doing work of exceptional value. Here and there a school has been located for denominational purposes where it has not been needed; and occasionally, especially in the towns, the desire of the wisest leaders to establish a suitable public-school system has been defeated by those who are more anxious for their parochial schools than to serve the best interests of the people. But, assuming that the Christian schools of the South are fairly represented by the four which I have named, it is evident that the value of their service is inestimable. Cultivated and consecrated men and women, graduates of Northern and Southern universities and of German universities, are giving their best efforts to training the colored people, and the colored people themselves are showing that the labor is not thrown away. No one familiar with facts any longer doubts that a colored man is susceptible to as fine culture as a white man.

A few other thoughts suggested by this tour among educational institutions for the colored people I will briefly state. Very slowly but very surely the old issues between the North and the South are dying out. One prominent business man in the city of Montgomery, Ala., said concerning the placing of a star where Jefferson Davis stood when he gave his first inaugural address as President of the Confederacy: "I do not know where it is, and I do not care. I think we have had about enough both of Grant and Jeff Davis, and it is time to give them both a rest." In other words, the younger generation of the whites have their eyes toward the future more than toward the past.

A second impression which I received was that, slowly yet surely, the prejudice between the races is yielding. The number who are willing to recognize worth wherever it is found is increasing. Some of the railways ignore the law and refuse to put on "Jim Crow" cars. The people are beginning to realize the absurdity of treating the most eminent citizen of the State of Alabama as if he were not a citizen but an outcast.

A third impression which I received was that most of the prejudice against the North and between the races is the result of an inevitable provincialism. By the necessities of the case the South has been further removed from contact with the outside world than most other sections of the country. It has been an agricultural region. Its most influential men have lived in country districts. Prejudices die more slowly in such localities than elsewhere. But now manufactories are springing up, and cities are born in a day. The South is coming into closer touch with the life of the world. That means that

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provincialism must go; and as provincialism goes prejudices will disappear. It is good for those who live at the North often to visit the South, and for those who live at the South often to visit the North; and those who go from the North ought to be very careful never to spend all their time with one class or one race. The future belongs to the whole people, neither to the white nor the colored people alone; and the institutions which are doing so much to determine that future are of a character calculated to give a touch of optimism even to those naturally inclined to be pessimistic in their views concerning the South and the problems which it has to face.

"Strike a Light"

By Robert Blight

THE most familiar things are frequently the most interesting things. "Strike a light" is a very familiar phrase, but its history is a very wonderful one. The first word, in itself, rouses a long chain of thought; so, having struck a light and turned on the gas in my modern reading-lamp, I will endeavor to put the chain into shape.

It would be interesting to know the source from which man first got his conception of fire; his first realization that it was comfortable to sit near one in the cold wintry weather; and his first appreciation of the superiority of cooked flesh over raw. In those days, however, men did not keep d aries, either by scratching them on reindeer horns, like the Dordogne cavern men, or by stamping them on sun-dried bricks, like the ancient Babylonians. It must, therefore, suffice for us that men conceived the idea that fire was a useful thing, and devised means for producing it. Far away in those primeval days this fire was regarded as a divine thing. Prometheus brought it down from the gods, as the ancient Greeks believed; and vestal virgins guarded it with jealous care on the altar of the temple of Vesta, which was the national hearth of Rome. But these matters must be left to the historian.

The first method of obtaining fire, as far as we know, would never have originated the phrase "strike a light;" although it might have given rise to "rub a light." Two sticks were rubbed together, either by simple rubbing, by twirling, or by plowing, until so much heat was produced that the dust rubbed off began to smolder and could be blown or fanned into flame. The process existed when the priests of Jupiter had to kindle a fire in the days of ancient Greece and Rome, nay, long before the dawn of their history. It existed, until very recently, among every Indian tribe in this country; and it is used now in central Africa, by the Australian aborigines, and by South Sea Islanders. So tenacious is man of the traditions of his forefathers that in enlightened Scotland, until a few years ago, the country people thought that by passing their cattle through the smoke of a fire kindled in this way they could save them from rinderpest. The same belief still finds a place in some parts of central Europe. School-boys of civilized countries also know something of this method of producing heat at least, when they rub a metal button rapidly on their knee or the school desk, and then slip it warily on the neck or wrist of an unsuspecting companion, in order to have the pleasure of seeing him jump.

Ingenuity soon improved this way of getting a light; and labor was saved, as well as greater rapidity obtained, by using a bow, with one turn of its string twisted around the vertical stick, which we may call the "drill," so that, by moving it back and forth, the drill revolved with great rapidity in the lower piece of wood, which is technically called the "hearth." A further advance was made. Man has only two hands; and he found that a third point of resistance would be an advantage. This he could get when he had a companion, but not when he was alone. So he began to use his mouth to steady the drill, while one hand imparted the motion with the bow, and the other held the hearth. Hence we get the mouth-drill, the additional part of the apparatus being a mouthpiece of hard wood, bone, or stone, with a hole in it to receive the head of the drill. Soon it was discovered

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that weight tells, and a weight was therefore added to the drill, giving greater impetus, greater speed, and greater friction, and, consequently, greater heat. In this way the Iroquois "pump-drill" was developed.

This way of obtaining fire by rubbing was probably the primitive one, but another method cannot be much less ancient. Primeval man could not fail to notice that when he struck one stone with another, as when he was making his flint arrows, axes, and knives, the mysterious fire appeared. Out of this observation a means of getting light by percussion arose. Thence, by degrees, came the flint and steel, and some vegetable matter to catch the sparks and be blown into flame. Different races, and the same race at different times, have employed various substances. We have touch-wood, touch-paper, and amadou: the first, soft, pulverized, decayed wood; the second, a bibulous paper; the third, the fiber of a woody fungus; the last two being soaked in a solution of saltpeter or nitrate of potash. The "flint and steel" method has been used "from time immemorial," not only by civilized communities, but by North American Indians, Eskimos, Japanese, and Chinese. In civilized countries improvements came rapidly. The steel was shaped more and more conveniently for handling, and was ornamented. The vegetable matter took the form of tinder—roasted linen—for which, not so very long ago, all the old cambric handkerchiefs in a household were carefully saved up. The tinder-box came, and once more the apparatus was remodeled, so that the sparks were obtained by spinning a wheel with a piece of cord, as in the humming top, making it strike a flint fixed in the side of a trough full of tinder. The old musketeer had fired his culverin with a slow-burning piece of cord, treated like the touch-paper, fixed on the side of the stock of the weapon, and guided by the hand. Now there came a lock for the gun, consisting of a hammer with a piece of flint to strike against an anvil of steel, from which the sparks fell into a pan full of gunpowder and communicating with the interior of the barrel by means of a small hole.

For household requirements some one began to use strips of wood dipped in sulphur, calling them "spunks." These readily caught fire at the glowing tinder, and were handy for lighting the candle made of the pith of a rush and coated with tallow, or for starting the fire of small chips of wood. An ingenious person combined all the apparatus into one article. The shape was a pistol resting on a candlestick; the hammer of the pistol held the flint; the anvil stood over the pan, which was turned into a trough full of tinder; and the barrel of the pistol was closed by a lid so as to form a box for the sulphur splints. You took a splint in one hand and pulled the trigger with the other; the tinder caught the sparks and began to smolder; the sulphur-tipped match burst into flame, and you lighted your candle.

Nowadays you see these things only in museums or collections of antiquities. They are things of the past, and are relegated to the companionship of the bones of the megatherium and the armor of the days of bows and arrows. But our great-grandfathers, nay, perhaps our grandfathers, struck a light with flint, steel, and tinder-box and sulphur splints; for the familiar "parlor matches" of to-day were uncommon and very expensive fifty years ago. Pipes and cigars are still lighted sometimes, even now, by the flint, steel, and slow-match method; for scarcely a year passes without some one devising a method of obtaining a light on a wet and windy day, and the way of our forefathers is still a sure one. In fact, every well-equipped expedition to out-of-the-way places carries flint, steel, tinder-box, and some kind of tinder.

Until 1833 these were the necessary implements to have in the kitchen and the bedroom, for civilized persons had discarded the friction method and adopted the percussion method exclusively, and so literally "struck" a light. After that date the friction method began to be developed in a different form, but the language which described the process remained percussive. The change was slow, and in fact had been coming on for nearly two centuries, although in a roundabout way. In 1669 Brandt discovered phosphorus, and within five years its properties had been well studied and described. No use was then made of it for obtaining a light; but in 1715 William Homburg made a "pyrophorus," consist-

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ing of a roasted mixture of alum and flour and sulphuric acid. In 1775 Volta, of electrical fame, made an "electrophorus," which consisted of resin, a plate of brass with an insulated handle, and a discharging knob attached to the rim. You excited the resinous disk with a piece of fur, placed it upon the plate, after contact removed it, and then, on bringing the discharging knob near a conducting surface, could get a spark which would ignite phosphorus. Next came a fire-syringe; and doubtless the inventor thought he had done something great; but somewhere down in the Malayan Archipelago there was a man equally clever, for the Dyaks of Borneo use a similar implement to this day. So strangely does the same thought occur to persons widely separated. The instrument consists of a tube, like a boy's pop-gun closed at one end. A piston is tightly fitted to it, tinder is placed in it, and then the piston is forced down quickly. The compression of the air produces heat, and on withdrawing the piston the tinder is found to be ignited, and may be shaken out. In 1805 Chancel, of Paris, introduced an apparatus consisting of a small bottle containing asbestos saturated with strong sulphuric acid, and matches coated with sulphur and tipped with a mixture of chlorate of potash and sugar. You dipped the match into the bottle and got a light by a chemical process.

It is said that in 1805 phosphorus was used in Paris in a new way for obtaining a light, but I cannot find any trace of the process. In 1816, however, Derosne succeeded in making a match tipped with phosphorus, which ignited by friction. In 1823 a phosphorus match was made in a very ingenious way. Phosphorus and sulphur were carefully mixed in a glass tube tightly corked. The splinter of wood was put into the tube, a small portion of the mixture was detached, and when this was brought into the air it ignited and set fire to the wood.

When we think of all these complicated methods, it is no wonder that ordinary people kept to the flint and steel. The first really practical friction matches were made in 1827 by John Walker, a druggist of Stockton-on-Tees, England. They were called "Congreves," and consisted of thin strips of wood or cardboard coated with sulphur and tipped with a mixture of sulphide of antimony, chlorate of potash, and mucilage. Eighty-four of them were sold in a box for a shilling (twenty-five cents), supplied with a piece of "glass-paper" through which the match could be drawn. In 1830 S. I. Jones, of London, patented "Prometheans"—a piece of paper rolled tightly, containing a small quantity of chlorate of potash and sugar; and each roll had inside a small glass bubble filled with sulphuric acid. You just crushed the bubble and you had a flame. In 1833, which appears to be the real dawn of the present match, the manufacture burst out, not only in England, but at Vienna and Darmstadt, on Mr. Walker's principle. In Essex Institute, Salem, Mass., there is, or was until very recently, one of these matches, with the name of S. I. Jones, London, on the box, bearing the name "Lucifers."

Phosphorus was not much used as yet, because it was too dangerous, two or three grains being enough to kill a man. In 1845, however, Von Schrötter, of Vienna, discovered red, or amorphous, phosphorus, and this is as useful for striking a light as yellow phosphorus, and is harmless. In 1855 Lundstrom, a Swede, using red phosphorus, invented the "safety" match, which lights only when struck on the box. This is due to the fact that the phosphorus lies in the mixture with which the box is covered. Since the last-mentioned date the manufacture of matches has gone on apace. Now important changes have been made in the chemicals used, and each factory has its favorite formula. Machinery has replaced hand labor, with the result that matches are now so cheap that you may buy a hundred for the price of one fifty years ago. The John Jex Long machine can turn out seventeen millions in a day.

What an interval of time, filled with human skill and application, lies between the day when primitive man began to rub his sticks and to strike stone against stone, and to-day when I get my light in an instant by means of a "parlor match"! For what a length of time men were content to plod along with means which now seem to us so antiquated; and what a rapid advance there has been within the space of less than a century, after some one has shown the way!

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Books and Authors

American Sacred Song[1]

It was a very happy thought on the part of Dr. Garrett Horder, the well-known English hymnologist, to make a collection of sacred song as it has come from American singers. This volume is properly called a treasury. It will surprise many Americans who are not ignorant of their own literature in verse to find that Dr. Horder has succeeded in bringing together a sufficient number of poems distinctly religious in spirit and distinctly poetic in expression to fill more than three hundred pages. The book is obviously, in the first place, a collection of sacred verse. It contains substantially all the verse which has been written in this country of a really poetic quality and which has found its way into public worship. The list of Americans who have been distinctively hymn-writers is not a long one, but in that list are to be found John Pierpont, Dr. Muhlenberg, Ray Palmer, Mr. Whittier, Bishop Coxe, Samuel Longfellow, Alice Cary, Sarah K. Bolton, Phillips Brooks, Washington Gladden.

The list of Americans who have written sacred verse pervaded by a religious spirit full of aspiration and humanity is a long one, and includes nearly if not quite all the well-known poets and singers of our literature. As was to be expected, a great many names appear in this volume which do not appear in the more exclusive anthologies—names, that is, of writers who have once or twice in their lives reached the level of high poetic expression and left a single verse or poem as a kind of consummate deposit of the devotion and religious enthusiasm of a lifetime. There are many names in this work the presence of which will be a surprise to readers who have not made a careful study of American poetry—names which, like those of Thoreau, Bayard Taylor, Hayne, Stedman, Howells, Burroughs, and many others, are not commonly associated with verse of this character. In fact, Dr. Horder's selection is highly significant of that note of spiritual aspiration which runs through American poetry, and touches almost all that is best in it with the religious element.

Attention has been called in one or two quarters to the fact that a large proportion of the verse which appears in this volume has come from Unitarian sources. The answer is obvious. A very large part of the best American verse has been written by men and women of Unitarian associations. It has been the good fortune of the Unitarians to contribute very largely to the group of New England poets, and, consequently, to have expressed in very large measure, through the medium of verse, the religious and moral life of the country. It is interesting to note, in the comparison of this body of verse with other sacred poetry, that while it lacks at times the fervor of devotion which characterizes the great hymns, it is notable for purity of feeling, for aspiration, and for a kind of other-worldliness which breathes through it like a breath of prayer.

No selection of this kind will be faultless, because in every such case the personality of the editor is involved, and no editor is omniscient or free from the limitations of appreciation and insight. Dr. Horder has, however, by his catholicity of spirit, avoided those pitfalls into which the editor is led who rigidly narrows his range and allows his own taste to dictate his selection. He has brought together a very interesting collection of verse—a collection which shows in a very comprehensive way what American poetry has done and in what it has failed.

[1] *The Treasury of American Sacred Song.* With Notes, Explanatory and Biographical. Selected and edited by W. Garrett Horder. (Henry Frowde, 91 Fifth Avenue, New York.)

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 4. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

A Bit of a Fool, by Sir Robert Peel, Bart., is both a foolish and a disgraceful novel. It is a pity that so distinguished a name should be attached to such a wretched and discreditable publication. (R. F. Fenno & Co., New York.)

Mr. Alfred Welch adds to the already large mass of "Trilbyana" a little book called *Extracts from the Diary of Moritz Svengali*. The idea is clever and ingenious—Du Maurier's story from Svengali's point of view. Unfortunately, however, Mr. Welch's Svengali is not Du Maurier's, but a dreamy, sentimental creature, much more presentable, but not half so interesting. In short, the clever idea is not very cleverly carried out. (Henry Holt & Co., New York.)——*Keef*, by F. W. Coakley, is a rambling rhapsody, dealing with psychic experiences, esoteric Buddhism, the ecstasies derived from a strange Moorish drug, and other equally profitable and practical subjects. It does not amuse, instruct, or improve. (Charles E. Brown & Co., Boston.)——Louis Becke has written good stories of the South Seas. *His Native Wife* is not among the best of these. It is overwrought and lacks literary restraint. (J. B. Lippincott Company, Philadelphia.)

Mr. Jerome K. Jerome's *Sketches in Lavender, Blue, and Green* is half fiction, half social essay. It is the penalty of being a successful humorist that such a writer is always expected to be amus-

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ing, in season and out of season. Mr. Jerome likes to be serious and even pathetic. One feels that he would be so most of the time if he dared. As it is, he sandwiches his sober reflections and his jocoseness—sometimes with odd effects. The volume will not compare with "Three Men in a Boat" and "Stage Land" in spontaneous fun; it has not a little of the "pot-boiler" air to it, yet there are amusing passages here and there and some acute bits of gentle philosophizing. (Henry Holt & Co, New York.)

Dr. Guyot Cameron, the Assistant Professor of French in the Sheffield Scientific School at Yale, has published, through Messrs. Henry Holt & Co., New York, a small volume of *Selections from Pierre Loti*, with introduction, notes, and bibliography. The selections are from "Le Mariage de Loti," "Le Roman d'un Spahi," "Mon Frère Yves," "Pêcheur d'Islande," "Madame Chrysanthème," "Japoneries d'Automne," "Au Maroc," and "Le Livre de la Pitié et de la Mort." We are surprised that there are no collections from that book of Loti's more fascinating even than any of the above, the "Roman d'un Enfant." Nevertheless, readers of French who have not been fortunate enough to have perused one of the Loti books in its entirety ought to be thankful to Dr. Cameron for giving them a chance to sip a little here and there—that is, if they are fond of sips of rather sugary sweetness and a sometimes sickish sentimentality.

The Story of Mollie, by Marion Bower (Roberts Brothers, Boston, Mass.), is the story of a small girl, sensitive and intelligent, who is surrounded by a group of most unnatural, suggestively immoral, and heartless people, all moving in good society. The book is unfit for a child, and too trivial for mature people.

ESSAYS

A volume of essays from Maeterlinck will probably be a surprise to most readers who have associated him entirely with dramatic work. *The Treasure of the Humble* is, however, one of those surprises which may always be anticipated in the career of a man of genuine talent. Those who have studied the dramas which have come from the hand of this gifted Belgian will not be surprised to discover in this volume of essays the touch and style of the genuine mystic; for there is a vein of mysticism running through M. Maeterlinck's dramatic work. One of the most interesting essays in this volume conveys in an impersonal way Maeterlinck's conception of the drama, and makes it clear that he is consciously trying to push the dramatic form as he fashions it a step further back, to carry the dramatic motive a stage further inward, to reach the essence of the drama, and suggest the dramatic background rather than to reveal it in its final forms as dramatically presented. Whether this can be done satisfactorily or not is an open question—the question which is being asked and debated with regard to Maeterlinck's own plays; but it shows the subtlety of the dramatist's mind, the keenness of his insight, the essential mysticism of his view of life. This volume of essays contains many noble and beautiful things. It is of small account whether one agrees with the conclusions or not; the total impress of the book is distinctly spiritual. It brings into the background of thought, if not into the foreground of vision, that great region of life in which motives reside and from which dominant influences flow, but into which the great majority of men never enter. Such books as this are necessary antidotes to the materialism which is always striving for the mastery. They are books to stimulate, to sting, and to stir; books to make us aware of the immensity of undiscovered country which stretches about us, to teach us humility, kindliness, love. (Dodd, Mead & Co., New York.)

POEMS

Mr. Francis Thompson's *New Poems* confirm the two impressions which his verse must make on dispassionate readers—the impression of very unusual poetic insight and imaginative quality combined with a strained and unpoetic use of words. Mr. Thompson is rarely commonplace; he is a poet by instinct and by training; he gives us, not pretty fancies, but the real vision and insight of the imagination, and he often gives these things in forms of the very highest beauty. Much of his verse is almost free from the willful eccentricity—for it can be called nothing else—in which he often indulges himself. This volume does not read itself, any more than the best verse of Browning reads itself. It needs to be read with the imagination. That means that the poet has something to say which demands the co-operation of the thought and imagination of his reader. This is always true of verse which has genuine quality of thought in it. The verse which discloses its full meaning at first glance is as shallow as the brook whose bottom is seen the moment the eye rests upon its surface. Francis Thompson is not "the idle singer of an empty day;" he gets far below the obvious appearances of things. It is this which makes his verse stimulating. It is a misfortune that with such depth of thought he does not always combine lucidity of style. (Copeland & Day, Boston.)

Mrs. Harriet Prescott Spofford has collected a number of her poems in a small volume which Messrs. Copeland & Day, Boston, have published in attractive form, and has given to the book the title of the initial poem, *In Titian's Garden*. The volume is thoroughly expressive of Mrs. Spofford's qualities as a poet. The following lines will be appreciated by all lovers of Phillips Brooks:

> Perhaps we do not know how much of God
> Was walking with us.
> Surely not forlorn
> Are men, when such great overflow of heaven
> Brings down the light of the eternal morn.
> . . . . . .
> I think if Jesus, whom he loved as Lord,
> Were here again, in such guise might He go,

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So bind all creeds as with a golden cord,
So with the saint speak, with the sinner so.
And then, remembering all the torrent's rush
Of praise and blessing o'er the listening hush,
Remembering the lightning of the glance,
Remembering the lifted countenance
White with the prophet's glory that it wore,
With the Holy Spirit shining through the clay,
Prophet—yea, I say unto you, and more
Than a prophet was with us but yesterday!

Mr. John Lenord Merrill, Jr., is the author of a book of rhymes, *In Which Hearts Lead*. (The De Merle Company, New York.) The perusal of a few pages of this book is quite enough to convince one that heads have not altogether accompanied hearts in this leading; the perusal of the whole volume leaves one with the heartfelt desire never to see the "summer girl" again.

HISTORY AND BIOGRAPHY

It would have been indeed difficult for any one to have made an uninteresting book about a life lived in company with Richard Burton. *The Romance of Isabel, Lady Burton: The Story of Her Life, Told in Part by Herself and in Part by W. H. Wilkins*, is excellent just in so far as it does in fact relate the incidents of the life of these two extraordinary people in Brazil, at Damascus, at Trieste, and in many other out-of-the-way places. In its relation of the love-story and elopement of Lady Burton it is ecstatic and not in the best of taste; in its defense of Lady Burton for her destruction of her husband's book, "The Scented Garden," it is unnecessary and simply goes over ground already fully discussed; in its answer to Miss Sistit's charges that Lady Burton had falsely represented her husband as a Roman Catholic, and had procured the administering of extreme unction by a priest when Burton was actually dead, it is proper enough as a reply to an attack, but the reader feels that it is a great pity that this discussion should ever have got into print. There is, too, some mysterious talk about prophecies, omens, and marvels which makes the skeptically disposed reader impatient. Where the narrative is of actual occurrences the book is, on the other hand, full of spirit, picturesqueness, and interest. The experiences related are quite unusual; the glimpses of Eastern life in particular abound in local color and incident. Lady Burton's death left the book unfinished, but it has been admirably completed by Mr. Wilkins from material left by her. (Dodd, Mead & Co., New York.)

Mr. Frederic G. Kitton's *The Novels of Charles Dickens* is largely bibliographical, but contains also much readable information about the circumstances under which the novels were written, their characters, scenes related to the stories, and much else. There is little that has not been before published, but Mr. Kitton's gleanings from well-known sources are properly acknowledged, and have been intelligently put together and thrown into a convenient form for the general reader. (A. C. Armstrong & Son, New York.)

Professor Samuel Rawson Gardiner has published, through Messrs. Longmans, Green & Co., New York, a small but extremely valuable volume on *Cromwell's Place in History*. The book consists of the general line of thought of six lectures delivered without notes in the University of Oxford. The lectures have to a certain extent been recast, since much of Professor Gardiner's argument had passed from his mind when he was requested to publish these lectures. Besides this, as he says, "things fit to be spoken are not always fit to be printed, and things fit to be printed are not always fit to be spoken." The last of the lectures is the most important, since it is a recapitulation of what has gone before. Professor Gardiner divides his subject matter into "The Puritan and Constitutional Opposition," "Cromwell in the Civil War," "The Commonwealth and the Three Nations," "Cromwell and the Parliament of the Commonwealth," and "The Protectorate." Let no one read this book, however, expecting to find therein a biography of the man Cromwell. The author's object is perfectly expressed by the book's title: His object is to estimate Cromwell's relation to the political and ecclesiastical movements of his time—to show how he was influenced by them and influenced them in turn. Readers of Professor Gardiner's larger histories of that period will not need to be told that his success in this small book is a foregone conclusion. Perhaps we have at the present day no historian to whom the term "fair-minded" may better apply.

The Life and Work of Frederic Thomas Greenhalge, Governor of Massachusetts, has been edited by Mr. James Ernest Nesmith. (Roberts Brothers, Boston.) The rather portly volume is adorned with two excellent portraits of Mr. Greenhalge, and is well printed on good paper. A serious work always gains by being put into such dignified dress. Mr. Nesmith has accomplished his task satisfactorily, and his biography is interesting reading.

The year of Queen Victoria's jubilee will be marked in the book-publishing record by the number of books on the Queen and the history of her reign. Among the many is *The Personal Life of Queen Victoria*, by Sarah A. Tooley. (Dodd, Mead & Co., New York.) The author in her preface frankly acknowledges that she is indebted to books, newspapers, and to a few personal friends for her material. She has succeeded in writing a readable book giving that information about Queen Victoria's life which brings into view the child, the maiden, the wife, and the mother, rather than the sovereign. The period of the Queen's childhood is most interestingly recorded.

EDUCATIONAL

A Manual of the Kindergarten has been issued by the Board of Education of New York, prepared by the Supervisor of the Kindergarten Department, Dr. Jennie B. Merrill. This manual is

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intended for the use of the kindergartens in the public schools of the city. It is a concise statement of the purposes of the kindergarten and an interpretation of the materials and the tools employed by kindergartners to inspire the imagination and arouse and train the child's faculties. A suggestive programme of work is laid out. The topics for the month are varied, and will be found helpful to kindergartners working without supervision. A suggestion for using large sheets of manila paper and soft crayons for drawing will be found useful by the mothers of young children. Sheets of paper, boxes of crayon of all colors, and molding clay should be in the outfit of every play closet and room. It is most encouraging to find that fifteen kindergartens have been added to the public schools of New York since May 1, 1897. The kindergarten in the public schools must, for some time at least, work under the limitation of being part of a system; a fact which compels the surrender of a certain freedom that is essential to the ideal kindergarten. Its value is that the child has the benefit of six months at least of faculty-training in which to become acquainted with himself. If the spirit of the kindergarten broods over the next two years of his school-room life, the impress will be upon him through manhood.

The Story of Troy, by M. Clarke (American Book Company, New York), is well told in clear, concise language, with selections from the several translations of the Iliad, and poems by English and American poets founded on or picturing the characters and incidents of the great story. The illustrations are reproductions of noted pictures. The children are to be congratulated on this addition to school-books.

MISCELLANEOUS

Some Questions of Good English preserves in book form several sharply fought controversies in various journals between the author of this book, Mr. Ralph O. Williams, and that redoubtable verbal warrior Dr. Fitzedward Hall. The points involved are not, as a rule, of vast importance; perhaps the most important is that relating to the use of "every" and "each." But the arguments are in themselves invariably readable, and abound in curious illustrations. Mr. Williams certainly deserves at least an equal share of the honors of these literally "wordy" contests. In the marshaling of precedents he more often than his opponent presents a strong array, and Dr. Hall is often driven to maintain his ground by asserting that his original meaning was quite misunderstood. (Henry Holt & Co., New York.)

We reserve for later criticism Mr. John Beattie Crozier's *History of Intellectual Development*. (Longmans, Green & Co., New York.)

Miss Guiney's delightful volume of essays, *Patrins* (Copeland & Day, Boston), will be commented upon in the next Magazine Number of The Outlook.

The Lowly Nazarene, by Mr. J. Leroy Nixon (The J. S. Ogilvie Publishing Company, New York), is a tale which may be of use in putting the Gospel story in a popular way before young and old.

Literary Notes

—A translation of the forthcoming book of reminiscences which Signor Crispi has about finished will probably be published under the title "Seventy Years of Italian Life." The work will be of great interest to Italian readers and to those in the entire civilized world. We shall have not only an autobiography but a history of Italy during most of this century.

—The centenary of the birth of the Danish poet Henrik Hertz will be celebrated in Copenhagen by the publication of twenty-one of his dramas which have retained their popularity to the present day. It is strange that there is no existing biography of Hertz, but a partial substitute was given to the world two years ago by the publication of a selection from his letters. In this country Hertz is known by his romantic play, "King René's Daughter," which has more than once been translated into English.

Books Received

For week ending June 4

AMERICAN BOOK CO., NEW YORK
Clarke, M. The Story of Troy. 60 cts.

A. C. ARMSTRONG & SON, NEW YORK
Kitton, Frederic G. The Novels of Charles Dickens A Bibliography and Sketch. $1.25.

CHARLES E. BROWN & CO., BOSTON
Coakley, Timothy W. Keef.

COPELAND & DAY, BOSTON
Spofford, Harriet Prescott. In Titian's Garden and Other Poems $1.25.
Guiney, Louise Imogen. Patrins.
Thompson, Francis. New Poems. $1.50.

DE MERLE CO., NEW YORK
Merrill, John Lenord, Jr. In Which Hearts Lead. $1.25.

DODD, MEAD & CO., NEW YORK
The Romance of Isabel, Lady Burton: The Story o Her Life, Told in Part by Herself and in Part by W. H. Wilkins. 2 Vols. $7.50.
Maeterlinck, Maurice. The Treasure of the Humble Translated by Alfred Sutro. $1.75.
Tooley, Sarah A. The Personal Life of Queen Victoria. $2.

R. F. FENNO & CO., NEW YORK
Peel, Sir Robert, Bart. A Bit of a Fool. $1.25.

HENRY HOLT & CO., NEW YORK
Jerome, Jerome K. Sketches in Lavender, Blue, and Green. $1.25.
Loti, Pierre. Selections. Edited by A. Guyot Cameron. 70 cts.
Extracts from the Diary of Moritz Svengali. Translated by Alfred Welch. 50 cts.
Williams, Ralph O. Some Questions of Good English $1.75.

LONGMANS, GREEN & CO., NEW YORK
Crozier, John Beattie. History of Intellectual Development on the Lines of Modern Evolution. Vol. I. $4.50.
Gardiner, Samuel R. Cromwell's Place in History. $1.

ROBERT & LINN LUCE, BOSTON
Luce, Robert. Going Abroad: Some Advice. $1.

J. S. OGILVIE PUBLISHING CO., NEW YORK
Nixon, J. Leroy. The Lowly Nazarene. $1.

ROBERTS BROS., BOSTON
Nesmith, James Ernest. The Life and Work of Frederic Thomas Greenhalge, Governor of Massachusetts. $3.
Allen, Joseph Henry. Sequel to "Our Liberal Movement." $1.
Wright, Margaret B. Hired Furnished. $1.25.
Bower, Marian. The Story of Mollie. $1.

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The Religious World

The Springfield Bible Normal College

We have received a copy of the twelfth catalogue of the Bible Normal College at Springfield, Mass. The Bible Normal College is the natural development and elaboration of what was known formerly as the School for Christian Workers. It was organized in November, 1884, and incorporated the following January. The institution is designed to hold the same relation to Sunday-schools and Biblical teaching that the Normal school holds to the public-school system. In carrying out this design it proposes to fit students for Sunday-school superintendents, normal and field superintendents, primary superintendents, and pastors' assistants. It also has facilities for training lay missionary workers. Beginning in a simple and unpretentious way, the Bible Normal College has now attained the position of a dignified and influential professional school. The buildings of the college cost, with land and furniture, about $90,000, and contain accommodations for over one hundred students of both sexes, recitation-rooms, offices, gymnasium, etc. A chapel with a seating capacity of three hundred and fifty is connected with the buildings. The institution is interdenominational in character, having students, instructors, and trustees from the leading evangelical denominations. The corporation, in its membership of prominent men and women, represents all parts of the country, including even members from Canada. Among the trustees we notice such names as President Gates, of Amherst College; the Rev. Francis E. Clark, D.D., of the Christian Endeavor Society; the Rev. Philip S. Moxom, D.D.; President G. Stanley Hall, of Clark University; Walter L. Hervey, Ph.D., President of the Teachers' College of New York; and President E. Benjamin Andrews, of Brown University. The President of the College is the Rev. David Allen Reed, and the Secretary, from whom catalogues and other information may be obtained, is Mr. Joseph L. Dixon, whose address is the Bible Normal College, Springfield, Mass. The active Faculty numbers twelve instructors, and this Faculty is assisted by many lecturers of well-known attainments in their special fields. There are at present nearly fifty regular students attending the College, and the course of instruction, as outlined in the catalogue, indicates that the work provided for them is comprehensive and thorough. It is impossible to give an adequate idea of the course and method of study in a brief paragraph, but it is sufficient to say that it covers in a scientific scheme not only the history and theory of religious work, but its practical and empiric phases. The College is open only "to Christian young men and women over eighteen years of age, who, by reason of past educational training and experience, give promise of becoming true leaders in the various lines of Christian work which the institution represents. Applicants for admission must have at least preliminary training implied in graduating from a high school of good standing." The school has been investigated by such men as President Hervey, of the New York Teachers' College, and President Hall, of Clark University, and their commendation of its purpose, character, and efficiency is a sufficient warrant for the statement that the intellectual and religious life of the College is on a sound and sure foundation. Its material needs, like those of almost every educational institution, are considerable, and deserve the attention of philanthropic persons who wish to aid in the work of practical Christianity by the use of money.

Bishop-elect Brewster

The Rev. Chauncey B. Brewster, rector of Grace Church, Brooklyn, was elected Bishop-Coadjutor of Connecticut at the Diocesan Convention which was held at Waterbury on Tuesday, June 8. The race of the old Bishops of the Episcopal Church is rapidly passing. At the same time that we hear of the election of Dr. Brewster we also hear that Bishop Clark, of Rhode Island, and Bishop Whittle, of Virginia, have asked for the election of Bishops-Coadjutor in their respective dioceses. Dr. Brewster, although an eminent Churchman, has Puritan blood in his veins, as his name indicates. He is a graduate of Yale College, and of the Berkeley Divinity School at Middletown, Conn. He was ordained deacon in 1872, and during that year was assistant minister of St. Andrew's Church, at Meriden, Conn. While at Meriden he was ordained to the priesthood. His first call was to the rectorship of Christ Church, Rye, in this State. In 1881 he left that parish to become rector of Christ Church in Detroit, and while in that city was chosen as the delegate from the diocese of Michigan to the General Convention. Dr. Brewster remained in Detroit until 1885, when he was called to Grace Church in Baltimore. After three years in charge of that church he became rector of Grace Church in Brooklyn. His Brooklyn ministry has been eminently successful, and he is greatly beloved by his parish.

The Case of the Rev. E. J. Alden

The report of the special committee of the Chicago Congregational Association "to act with the Rev. E. J. Alden . . . to secure a final and satisfactory adjustment of his claims" against the Congregational Sunday-School and Publishing Society of Boston will, we fear, mislead others as to the facts, as it misled us, until we made

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careful examination into the past history of this unfortunate affair. On the reports published in the secular press, it appeared to be the case that the Society refused to submit the claim of Mr. Alden against it to arbitration, and refused to accept the decision of a ministerial committee upon the merits of the claim. In fact, the claim was submitted in 1889 to three arbitrators, who, in May of that year, reported unanimously against the claimant and in favor of the Society. Notwithstanding this report, the Society has offered to waive the statute of limitations and allow the case to go before a civil judge, under the provisions of an Illinois law which provides for the submission of such a case by agreement to the court. This Mr. Alden declines. Under these circumstances we do not see how the directors of the Sunday-School and Publishing Society, who are administrators of trust funds, can recognize and pay the claim. With the public at large the decision of the arbitrators will generally be regarded as final.

Theological Seminaries of the Episcopal Church

Three of the prominent theological seminaries of the Episcopal Church held their anniversaries during the first week in June. The General Theological Seminary of New York and the Berkeley Divinity School celebrated their anniversaries on Tuesday, June 1, and the Philadelphia School on Wednesday, June 2. The Rev. William M. Grosvenor, of New York, preached the sermon before the Berkeley School, and the Rev. Joseph L. Miller that before the Philadelphia Divinity School. At the General Seminary diplomas were awarded to thirty-eight students. At the Berkeley School nine candidates for ordination were presented to the Bishop of New Hampshire, who acted for Bishop Williams. In addition to these, four others of the graduating class were ordained elsewhere. The reports of the various officers all indicate that the schools are in a healthful condition, and that the number of students is not diminishing and that their ability is of a high order.

Religion in the United States Army

Until the late Civil War had enormously increased our army, but little thought had been given to the intellectual or moral well-being of its members. While charitable and religious enterprises were springing up all over the land, the soldier was left almost solely to the care of the Government which employed him, and only here and there was a Christian found who appreciated the fact that the army was composed of immortal beings who must fight their way through temptations peculiar to their profession. When the war for the Union was raging, the rank and file of the army ceased to be "common soldiers," and became our brothers. Then the Christian and Sanitary Commissions, by their agents, followed the moving battalions everywhere, giving material and spiritual comfort to the sick, the wounded, and the weary. How many lives were saved to the country and to friends at home, how many souls were rescued from danger worse than that of actual conflict, how many heavy hearts were cheered, none can ever know. But when the war closed and the volunteer forces were disbanded, the army ceased to have interest for the popular mind, and soldiering became a trade, as it had been before, and all volunteer efforts for alleviating and improving the condition of the army ceased. But the need for them had not diminished: it had rather increased, because the army was thenceforth to be recruited from a class in many respects differing from its former composition and all the more in need of this Christian care. And so to-day our country presents the spectacle of 28,000 officers and enlisted men completely isolated from her Christian sympathies, and receiving little at her hands; and only here and there is an individual found who can be brought to feel that the army has any claim upon his friendship or gratitude. The discipline of the army does not concern itself about morals or religion. Its object is to secure obedience and soldierliness. Profanity, gambling, moderate drinking, and godlessness may exist and meet little discouragement. The barrack-room discourages serious religious thoughts and habits. Many things combine to demoralize the men. The very spirit of warfare is opposed to morals and religion. Soldiers are sociable, and too often their sociability finds expression over the wine-cup or the gambling-table. The present authorized strength of the army is 28,532 officers and men, divided as follows: twenty-five regiments of infantry of ten companies each; ten regiments of cavalry of twelve troops each; five regiments of artillery of twelve batteries each. These are distributed among about one hundred military posts, and a great majority of them frontier posts. Our laws provide for only thirty post chaplains and four regimental chaplains, which leaves a large proportion of the posts destitute of spiritual ministrations. The duty of contributing to the spiritual comfort of our troops remote from religious privileges, and far removed from every Christian influence, is self-evident. In obedience to this sentiment the work of the United States Army Christian Aid Association is carried on. The society aims to promote Christianity and good morals in the army. It has no endowment or fund, but depends entirely upon voluntary contributions for support. For the maintenance of its beneficent purposes this society received from the public last year the scanty sum of $2,000—an amount utterly inadequate to the needs of the field. We think if the existence and objects of the Association were more generally known, its receipts would be many times that sum. The

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Association has recently issued a ninety-six-page pamphlet, entitled "Active Service; or, Work Among United States Soldiers," which can be had free by addressing Major John B. Ketchum, Corresponding Secretary, 82 Nassau Street, New York City.

The Reformed Episcopal Council

The General Council of the Reformed Episcopal Church, the highest legislative body of the Church in the United States and Canada, has just met in New York. Its meetings continued through one week, with three daily sessions. Three prominent subjects for discussion came before the Council. The most important concerned a radical change in the government of the denomination. Many believe that a stronger central government is needed, and wish to increase the power of the officers and governing bodies. Another matter considered was in regard to the psalter, which it is desired to make exactly like that in use in the Protestant Episcopal Church. The subject of the vestments of the clergy also received much attention. That in general use in the Reformed Episcopal Church is the plain black gown with full sleeves. Some pastors and bishops, however, especially in the West, have assumed the cassock and white surplice. Many of the younger pastors believe the black gown suitable only for funerals and certain solemn occasions, and do not consider that the use of the white surplice indicates any tendency toward ritualism. But the older members of the denomination wish the Council to make a ruling against the new vestments. Regarding the subject, the following amendment to the constitution was proposed by Bishop Campbell:

> Vestments.—This Church permits in its services the use of a black gown, or a plain white surplice with a plain black scarf, and in the case of a bishop a rochet, but prohibits the use of all other ecclesiastical vestments. These robes are permitted in accordance with ancient usage; but in this Church they have no symbolical meaning or use, and have no priestly signification. It is provided, however, that the use of all or any of these robes is not binding upon either ministers or congregations, and that ministers shall conform to the wish and usage of a congregation in conducting its regular services.

Bishop Fallows, of Chicago, was elected Presiding Bishop for three years, and the Rev. Charles F. Hendricks, of Wilmington, Del., was re-elected Secretary.

China as a Mission Field

The General Secretary of the World's Students' Christian Federation, Mr. John R. Mott, has recently written an article with the above title. He considers China the greatest mission field of the world, and for the following reasons: It is the greatest in population, having 350,000,000. It contains more people than all Europe; more than the entire Western Hemisphere and Africa combined. A missionary once said that in China he had never once been out of the sight of a living Chinese or the grave of a dead one. China presents the greatest combination of difficulties. It has the difficulties of Japan, India, Africa, South America, and Turkey. These difficulties Mr. Mott enumerates as follows: Its language; ancestral worship; Buddhism, with its ignorant and immoral priesthood and gross forms of idolatry; the 30,000,000 of Mohammedans, with the fanaticism which characterizes them elsewhere; the universal ignorance of the people, their materialism and avarice; the discouraging prevalence of deception and falsehood; the widespread dishonesty, which is logically the result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnamable forms; the opium curse, which cost last year $220,000,000; the amount of physical suffering and utter absence of medical science, apart from one medical missionary to every 2,000,000 people; the terrible insanitary condition of the whole country, and utter disregard of hygienic laws; judicial torture; the *literati* and official classes, which are the most obstructive element to all progress, and the chief source of all social and political corruption; the 180,000,000 women who are virtually in slavery; and the dreadful fact that the country is regulated, not by the living, but by the dead. But Mr. Mott believes that, notwithstanding these difficulties, the country presents encouraging possibilities. She has vast unreached masses of population in all her provinces. "What people have such remarkable staying powers, such large capacity for work, such patient endurance of hardship and suffering?" He has seen no people which impressed him as possessing such strength, and says: "The qualities which have made the Chinese such efficient agents of evil will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God." They are the greatest colonizers of the Orient. They are hard at work from Japan to the shores of Africa, and prohibitive legislation alone keeps them out of America and Australia. In closing, the writer quotes Napoleon's saying: "When China is moved, it will change the face of the globe."

A Beautiful Charity in Japan

Among the many institutions which Christianity has given to Japan, one of the most beautiful is the Orphan Asylum at Okayama, under the direction of Mr. Ishii. It is a large institution, founded on advanced methods of child-training, and conducted on distinctly Christian principles. The "Asylum Record" is under the supervision of the Rev. J. H. Pettee, one of the best-known missionaries in that country. Mr. Ishii conducts his asylum in much the same way as that of the George Müller School at Bristol. Mr. Ishii's faith is unwavering, and he has great reason to believe that his work will not be forsaken. The children are taught various industries, and are also given the rudiments of educa-

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tion All are brought up in the faith of the Gospel. Among the new buildings is one known as Berry Cottage, which is named after Dr. J. C. Berry, who was so long a medical missionary in Japan. The character of Mr. Ishii is illustrated n the fact that he will not go into debt. When the money for the work is exhausted, he discharges the men and waits for additional gifts. The last number of the "Asylum Record" refers to this "Berry Cottage," and says: "The mute appeal made by that unfinished building is exceedingly pathetic, and ought not to pass unheeded." From personal observation we know that the work is worthy of the attention of the Christian world. We have not been asked to say that gifts are solicited, but we are sure that if any should be sent to the Rev. J. H. Pettee, Okayama, Japan, for Mr. Ishii's Orphanage, they would be devoted to a worthy cause and wisely expended.

Mormonism Still Alive

On April 8 the Presbytery of Utah passed strong resolutions concerning Mormonism. It gave ten reasons why Christians cannot fellowship the Mormon Church. We have been asked to give to our readers those reasons. We do not think it necessary to give them in full, because no one believes that Christians ought to fellowship the Mormon Church. That Mormonism is not dead, but is in many ways vital and aggressive, there can be no doubt, and that all Christians and all good citizens ought to do all in their power to prevent its growth is beyond question. We will condense the reasons put forth by the Presbytery of Utah, with which, of course, we are in hearty agreement. It declares that—"The Book of Mormon unchurches all Christians, and regards itself as the only true church." "It places the Book of Mormon on a par with the Bible." "It makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith." "It insists on recognition of the Mormon priesthood as essential to man's future blessedness." "It teaches a false doctrine of God." "It teaches that Adam is God the Creator of the world, and that Jesus Christ is his son by natural generation." "It is polytheistic." "It teaches an anti-Biblical doctrine of salvation." "It believes in polygamy." The last is the only reason that needed to be put forth. With a polygamous system Christians can have no common ground. We do not imagine that any Christian Endeavorers on their way to San Francisco will be seduced by the fascinations of Mormonism.

A Home for the Insane in Syria

Wherever Christianity goes, it carries not only the church but also the best of Christian institutions. This is illustrated by the movement of which Mr. Theophilus Waldmeier is the leader, for the establishment of a Home for the Insane in Syria. Mr. Waldmeier has just come to this country in the interests of his work. He is accompanied by his wife, who is a relative of Prince Ilma, of Abyssinia. He was himself formerly in Abyssinia, but is now in the Mount Lebanon Mission, where he has built up a great Christian organization. To-day there are seventeen native and twelve European workers associated with him. His purpose now is to do something for the insane of the East. He has recently been holding meetings in England, where he has been received with great favor. Among those who are interested in his work are such eminent men as Dr. H. H. Jessup, of Beirut; Dr. Graham, physician of the German Hospital of the Knights of St. John; and the Rev. Dr. Wartabet, late Professor of Anatomy at the American College in Beirut. The condition of the insane in the East is described as peculiarly pitiful. The plan is to introduce the latest and best methods of care for the insane in this beneficent and Christian institution. Mr. Waldmeier is introduced to us by personal friends, among whom may be mentioned Sir Richard Tangye, the great manufacturer of Birmingham, and the Rev. J. Guinness Rogers, D.D., the venerable Congregational leader of London. Mr. Joel Cadbury, a prominent Quaker of Birmingham, well known to us, is the English Treasurer. A work commended by such men is surely worthy of the respectful consideration of American Christians.

Notes

The Rev. William T. McElveen, Ph.D., was installed pastor of the New England Congregational Church in Brooklyn on Thursday evening, June 10. The sermon was preached by the Rev. A. J. Lyman, D.D., and other parts were taken by the Rev. Drs. Virgin, Behrends, Duryea, Wells, Wilson, and Lewis.

The Rev. L. W. Hainer, formerly pastor of the First Congregational Church of Newark, who has been studying at Mansfield College, Oxford, has received the high honor of being invited to supply the pulpit of the George Street Congregational Church in that university city for a year, we presume with a view to settlement. Mr. Hainer has declined the offer because he desires to return to this country. He will, however, supply the pulpit for a few months. Besides a period of prolonged stay at Oxford, he has traveled extensively in Europe and the Holy Land. He will probably return to the United States in the autumn and be ready for pastoral service.

The golden wedding of the Rev. Samuel W. Eaton and Mrs. Eaton, at Roscoe, near Beloit, Wis., is worthy of more than a passing mention. Mr. Eaton has been one of the strong forces in the development of the life of Wisconsin, an earnest and noble Christian leader. He was born in 1820, and graduated at Yale in 1842. He studied theology at Yale, New York, and Andover. Mrs. Eaton was formerly Miss Catherine E. Demarest, daughter of the Rev. James Demarest, of Brooklyn. They were married May 20, 1847. He was chaplain of the Seventh Regiment of Wisconsin Volunteers in the Iron Brigade during the war. The Rev. James D. Eaton, missionary of the American Board in Chihuahua, Mexico, and the Rev. Edward D. Eaton, D.D President of Beloit College, are his sons.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Please tell me what we may understand Jesus's words to mean in John vi., 39, 40, 44, the last clause, repeated evidently with special emphasis, "I will raise him up at the last day." Is this meaning related to "that day," repeated twice in John xvi., 23 and 26, also in xiv., 20? 2. Please give the meaning likewise of "judgment" in John xvi., 11. 3. Does Jesus always use that word "judgment" as recorded by John with the same meaning? A. B. S.

1. By the "last day" the Jews understood a distant date, when the Messiah should come to judge the world (Luke xiv.), and his saints should rise to greet him (John xi, 34). Jesus probably used the expression as he used another word, "paradise" (Luke xxiii., 43)—that is, without committing himself to the crude popular notions of it, in the general sense of "at last." The reference is to the result, or consummation, of Christian discipleship, when the follower of Christ is raised, or rises, into the future life of the blessed in virtue of the Christ in him, *i.e.*, his Christly spirit, rather than by the external operation of a miraculous power. Compare Colossians i., 27. "That day" (John xvi.) seems to refer to an earthly experience. It was a time when the disciples would still be praying in the name of Jesus (26), but asking him no questions (see margin, R. V., 23). It probably refers to their seeing him with the spiritual eye, as glorified after his resurrection. This would literally be in "a little while" (16). 2. Compare John xii., 31. The anti-Christian spirit of the world had been virtually judged and condemned by its rejection and crucifixion of Jesus. The Holy Spirit would convince the world of this, awakening men's consciences to the fact. 3. No; compare John v., 22, 24, 27, 29, 30. See also viii., 15, 19; ix., 39; xii., 47.

Some time ago, in reply to the question whether one in debt has a right to give, an unqualified negative was given. Is it not a question of *what* the debt is made for? B.

We hardly think the negative was unqualified. Most people who give owe some debts. A debt is money belonging to another, as the Roman name for it, *æs alienum*, defines it. The question is, How much have we that is our own? Only of that is it right to give. But that includes not only actual holdings but future products of our earning power that can safely be discounted. Faith in God and in one's self is among a good man's assets. We rely on this for our business; but bounty as well as daily bread ought to come out of our business, the one to feed the giver's soul, while the other feeds his body. "Man shall not live by bread only." A man living beyond his means is virtually stealing. Such a man is not to begin giving till he stops stealing. The richest giving is in giving one's self, one's time and work, with thought and sympathy. This every one can do if he will.

Do you intend to imply, in your answer to the question, "Are there two judgments?" that there is no "great and general assize, when the immensely remote end of this world is reached"? If so, how can Acts xvii., 31, and Jude vi. be interpreted? R.

We mean precisely that. As to the New Testament phrase "day," history cautions us that the facts of the future must be discriminated from the form in which prophetic souls foresaw them. The Messianic prophecies have been fulfilled in substantial fact, but not in literal form. Insistence on their literal form blinded Christ's contemporaries to the spiritual fact that he was the foretold Messiah. As to a future judgment, the fact of it is to be held certain. But as to the form of it, we are at liberty to think of it as seems to us most reasonable in view of all considerations. We certainly are not bound to any literal interpretation that was attached to the word "day" in the first century.

Kindly state what limitation the "kenotic" theory places upon Christ's knowledge while in the flesh, and whether Dr. Abbott holds that theory, either wholly or in part. B.

The "kenotic" theory, so called from the Greek word "to empty," holds that the Divine Logos in becoming incarnate "emptied himself" (see Philippians ii, 7, R. V.) of the infinite attributes of omnipresence, omnipotence, and omniscience. While this is strictly a Christological theory, it appears also in recent theistic treatises, which point out that Creation as well as Incarnation is a *kenosis* (or emptying) of the Infinite, so far as it involves the limiting of the Infinite within finite forms. The kenotic theory does not define the limits of Christ's knowledge; it only recognizes that it was limited. To this extent Dr. Abbott accepts it, as clearly based on Scripture. See Mark xiii., 32, as illustration.

I wish very much to get the author's name of a little poem beginning—

"There came to port this afternoon
The queerest little craft—"

and ending—

"Ring out the muse, ring in the nurse,
Ring in the milk-and-water;
Away with paper, pens, and ink,
My daughter, O my daughter!"

E. R. H.

Have any of the readers of The Outlook either of the following two books by W. F. Prime, which they would sell—"Later Years" and "Tent Life"? They are now out of print. ELIZA M. SHERMAN,
Brodhead, Wis.

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For the Little People

The Butterfly's Dream

By Herbert Randall

The beetles had bumped themselves weary at dusk;
The snails had crawled into their shells;
The sprites of the meadows had nestled in shade
Of bramble-bush, lichens, and bells.

The tide-wimpled waters lapped softly the shore;
The cockle-shells played with the moon;
The spider had hung up his hammock among
The tangles, where breezes might croon.

Far down in cool haunts where the violets grew,
Where silence was sweetest and deep,
A wee baby butterfly folded his wings
Where sylphids might woo him to sleep.

The fairies then came and sang soft lullabys,
While gathered the summer-made dew;
The butterfly dreamed, as he rocked in a bloom,
And slept till the morning, like you.

You ask what he dreamed of? I'll answer you now.
As he in his bloom-cradle swayed,
He dreamed that the clouds had rolled black overhead,
And he had been wise, not afraid.

And while he was sleeping a real cloud did come
It put all the fairies to flight;
And pattering rain, like the tinkling of bells,
Played near all the rest of the night.

A lady-bug passed with her lantern at dawn,
And, seeing the butterfly's grace,
Bestowed a fond kiss; he awoke just like you,
When morning light kisses your face.

He stretched out his wings to the breeze and the sun,
And flew to the wild hills away,
With the love and the joy as when you from my arms
Go out with the flowers to play.

The Story of a Rose

By Grace L. Watkins

In the sunniest corner of an old garden, close to the crumbling stone wall, there grew a rose-bush among a tangle of weeds and briers that overran the once carefully kept ground. It was only the little offshoot of what had been a large, flourishing rose-tree when the garden was in its prime, and it grew in its out-of-the-way corner as thriftily as though nurtured by loving hands. Indeed, it did receive the best of attention, for Dame Nature cared for the little plant, and there was plenty of good fresh air, warm sun, rain and dew, to help it grow and thrive. By and by a tiny bud appeared; and then, not long after, there was a lovely pink Rose holding her head as daintily as though her home was in the garden of a king. Happily she swung there day by day, knowing no fairer lot, and content that during the day the warm sun shone upon her, and at night the glossy green leaves above her softly drooped, shielding her fair beauty from the dew and cold.

On the other side of the wall bloomed a stately Sunflower, who considered himself chief guardian of the sun; and from the time the first rays of light appeared in the east till the last streaks of violet and gold had faded from the western sky he kept his tireless watch; he also took upon himself the duty of sentinel to the old garden over the wall, and took a lively interest in all that happened therein.

One day, as he was slowly turning toward the west, he saw a gleam of pink on the little bush in the corner. "Surely," thought he, "this must be something new; I must keep an eye on that bit of pink;" and each day, as long as he could, he watched the bud as it opened little by little; and when it blossomed into a Rose, his admiration was unbounded.

One day he found courage to speak, and, leaning his golden head over the wall, said, "Good-morrow, pretty Mistress." The Rose was startled, for she had never seen the Sunflower, and his bold address caused her to droop her head and blush till she was pinker than before.

The Sunflower thought her even prettier in her confusion; he begged her pardon for startling her, saying as an excuse that he had never seen a flower like her and was anxious to learn her name.

Then the Rose shyly lifted her head. "I am called Rose, good sir, if you please." "Ah!" said the Sunflower, "I have heard many a tale about your family. People call you the Queen of flowers, and you should be blossoming in some palace, instead of here in this ruined garden. I have heard of fine ladies wearing a Rose in their gowns or nestled in their hair, and you, sweetest of all Roses, bloom here unnoticed and alone. But I must go, pretty Rose; the Sun is calling me, and I cannot keep my head turned this way any longer; good-day." So saying, he was back in his old place, his golden crown following the Sun in its slow march toward the west.

The Rose shyly glanced up to find the Sunflower gone; only a glimpse of yellow over the wall could be seen, and, with a little sigh, she nestled her pretty head on the nearest branch, and thought of all the wonderful things she had heard. Was she in truth as beautiful as the Sun-

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flower had said? Could it be true that grand ladies like those who passed in a carriage yesterday chose the Rose as their favorite adornment? How could she be Queen of flowers in her humble position? If she was Queen, then she should have queenly rights; thus she mused, growing more and more discontented.

The Sun went down behind the hills, and she forgot for the first time to thank him for giving her warmth and light; when the protecting leaves of the rose-bush bent down to shield her from night's damp, she only felt petulant and cross because her home was not some fine mansion where she could be in her proper station, and gain the homage due her beauty.

Next day she was all impatience to talk with Sunflower again, and learn more of the beautiful world where she would reign as Queen of flowers, and all the morning she watched for him; but not till the Sun was at its height did the Sunflower lean over the wall as on the preceding day.

"Good-morrow, fairest of the flowers," said he. "Good-morrow, Sir Golden-head," replied the Rose, in a manner so unlike her shyness of the day before that the Sunflower could hardly believe he heard aright.

He laughed as he answered, "A pretty title, forsooth, but my name is Sunflower, Mistress Rose, because my duty is to follow the sun from early dawn till twilight falls. I am also the day sentinel of the garden; the Moonflower whom you see sleeping so soundly there by the old sun-dial is the night sentinel. One or the other of us is always on guard, and nothing can happen in the garden and escape our vigilance. You are as safe here, sweet Rose, as in the finest garden in the land."

The Rose did not care about that kind of talk. She was only anxious to hear more about herself. "Good Mr. Sunflower, how can I get my proper place as Queen of the flowers? No one ever comes to this old garden, and from the street my beauty will never be seen. Cannot you, who are so tall and grand, let it be known that I, the rightful Queen of the flowers, bloom here unnoticed in this forsaken spot?" "Alas!" thought the Sunflower, "is this the modest Rose of yesterday?" but aloud he said, "I fear, pretty Rose, that this world you dream of would disappoint you sadly. Why not be content to stay here? You have everything needful for health and happiness: light, air, warmth, the shelter of the stone wall, two faithful guardians, and the humming-birds and bees to entertain you. You are a Queen here and now, and we are all your willing subjects." The Rose tossed her head in scorn; her only aim was to get out of the garden and go where she could be seen and admired. The Sunflower sighed and went back to his post, leaving the Rose more discontented than before.

She was roused from her vain thoughts by a new sound; at last some one was coming to her aid.

Two children in shabby clothes were carefully picking their way through the tangle of brier and bramble, bareheaded and barefooted, their little arms filled with wild flowers, and their childish voices making the old garden resound with the echo of a long-forgotten sound.

One pair of bright eyes spied the rose in her secluded corner. "Oh, sister! come quick and see this lovely flower. Don't I wish little Sue could see it. I guess 'twould 'most make her well. Let's take it home to her," and a chubby brown hand reached out to pluck the Rose.

The other child, who was the elder of the two, had a better plan. "Let's take the whole bush," said she, "then she can see it growing;" and then began a search for a box or a can to put it in. An old-fashioned sugar-bowl and a broken spoon from a heap of rubbish were produced with shouts of glee, and the children began carefully to dig up the bush.

Poor, pretty Rose! Was this to be the end of her dreams, to be carried off by two dirty children in an old, dilapidated sugar-bowl? She tried to call out to the Sunflower, but could not make him notice her; and, indeed, he could not have helped her, for he was busy following the Sun.

In fact, he heard the children planning to take away the pride of the garden, and though his heart bled for the Rose, yet he was powerless to help her. The Rose breathed out a soft "good-by," and wept to think how unhappy she had been in the dear old garden, and now she knew not what lay before her; she was well punished for her grumbling.

Soon the task of transplanting the Rose was completed, and two happy children bore away their prize, taking turns in carrying the precious freight, that each might share alike the beauty and perfume of the flower. Down the dusty road they hurried, miles and miles it seemed to the Rose, who, weary and almost heartbroken, drooped her head lower and lower, till the pretty petals almost brushed the despised sugar-bowl.

"See, the dear flower is dying," said one; "we must give it some water," and they stopped to sprinkle the Rose with cool drops from the little brook that ran by the side of the road. On again they sped, till they reached the village; down a narrow street and into a lowly cottage they bore the Rose, and placed it on a chair by the side of a couch, where a little child lay sleeping; then they quietly waited for her to awake.

It was not long before the eyes slowly opened; beautiful eyes they were, of the deep blue that is almost a violet. The first object they rested on was the rose, now holding up her head again and looking as fresh and beautiful as ever. A happy look passed over the little face, and the thin hands clasped together in joy. "Is it for me?" she whispered, and the elder of the children answered, "All yours, little Sue, and mamma says it's a rose. Isn't it just beautiful?"

To tiny Sue, who never had known a well day,

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and to whom the fields and flowers were parts of fairy tales, the coming of the rose was like a new breath of life, and the pleasure it gave her well repaid the children for their trouble.

Tenderest care was lavished on the bush, and it grew in the lowly cottage even as it had grown in the garden; it held the place of honor in the little home.

The Rose, as she saw the almost reverent adoration of the children, ashamed of her conduct in the garden, resolved to bloom her prettiest for the little invalid and reign a queen indeed in the hearts of the children.

A Military Mouse

"Goodness me!" said old Jonathan Schnapp,
"So some mouse has been eating my map!
He's taken all Russia,
Great Britain and Prussia –
I'll be bound, but that beats Gen'ral Nap!"
—*St. Nicholas.*

The Home Club

School Work at Home

Miss Edgeworth, in the preface to the "Parent's Assistant," lays down a principle which, if applied to all literature written for children, to all story-telling for children, would eliminate the foolish, misapplied use of language which retards the intellectual development of children to-day. She says:

"As the ideas of children multiply, the language of their books should become less simple; else their taste will be quickly disgusted, or remain stationary. Children that live with people who converse with elegance will not be contented with a style inferior to what they hear everybody use."

The mother who reads Miss Edgeworth, Scott, Wordsworth, Longfellow, Lowell, Whittier, to her children at night, must not be astonished if in the morning the children refuse to be interested in the fact that "The cat can run," and the equally intelligent question, "Did you see the cat run?" Probably the freshness of mind that is found in the children of the lower middle classes, and the simplicity in the habits of thinking, are largely due to the fact that there is not this wide digression between the home and the school life. The busy mother of the lower middle classes, even when she has intelligence, cannot give time to reading to her children, even when she is able to read intelligently and select with any care The child, then, is entirely dependent for its vocabulary and for its intellectual entertainment on school-books. What we need in the homes of educated people is an active interest in changes of methods of instruction. There are hundreds of children who are compelled to serve two masters—the instructor in the school and the instructor at home. Every intelligent parent ought to know that the methods of teaching in the last ten years have been completely revolutionized; that there is not one study presented to children in the form in which it was presented ten years ago. Yet we have fathers and mothers who have been ten, twenty, and twenty-five years out of school, trying to help children in their school work in methods as foreign to those being followed in the schools as the imagination can conceive. The result is irritation on the part of the parent; confusion for the child, if not distraction; and the return of the child to the school-room with his mind blurred and his faith thoroughly shaken.

It would be a happy day for American children if every father and mother would solemnly resolve not to undertake to supplement the teacher's work except after full consultation with the teacher, and at least two hours per term spent in the class-room by the mother or the father in each study that forms part of the child's school work. Dr. Maxwell, the able Superintendent of the public schools in Brooklyn, strongly advised that the home work should supplement the school work. He meant by that that the child should find a library at home that would be to him merely a larger field for doing the work that engaged his time at school; the parents' part to teach a child to use books, to gather information. It is the mark neither of intelligence nor of interest on the part of a parent to refuse to make himself familiar with modern methods of teaching; to insist on overlooking school work at home, and undertaking to help his child according to the methods that from the progressive teacher's standpoint—from the pedagogical standpoint of the present—are antediluvian, is due to conceit or arrogance, and borders on the line of criminal injustice to the child.

A True Story

Dear Outlook: Apropos of the discussion about bullies, a young boy, the son of refined Christian parents, was made the butt at school of a big bully. Of quiet, scholarly tastes, averse to rough sports, but no prig, he suffered for some time in silence. At last he took his father into his confidence. The latter was a wise man. He said: "The next time that boy insults you, fight him; and be sure you *beat*, at whatever cost!" His advice was followed, and with signal success. I think I may safely say that it was the only fight in which our boy was ever engaged. As a man, he was remarkable for gentleness and gentlemanliness, making many friends and no enemies, and possessing a fine, high order of self-respect.

What became of the bully I know not. Let

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us hope he received beatings enough of this sort to make of him a respectable member of the community.

"Stories and Their Effects" recalls the following incident in my own family. My little girl came in one day from her play with the neighboring children with the question: "Mamma, what is a stepmother?" At once there occurred to me two delightful women of our acquaintance who held that relation, and I said: "Mrs. H—— is a stepmother; Mrs. B—— is a stepmother." "*I* want a stepmother!" came as quick as thought; an "effect" for which I was scarcely prepared.

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Modern Science in the School-Room

The Board of Education in New York, in conjunction with the Health Board, has employed twelve oculists to examine the eyes of the children in the public schools of the city. The injustices to which children have been subjected in the past, both in their homes and in school, because of ignorance of parents and teachers, who have totally ignored the physical limitations of the children they criticise, have been discovered within recent years. No man expects a lame boy to take part in a race without making some concessions to the physical limitation that handicaps him. But children who are near-sighted and deaf have been subjected to the same treatment and requirements as those in full command of their physical powers. Modern science has removed two burdens from afflicted children, and the future school life will be a fairer field of acquirement and contest.

Impure Air

Professor Woodbridge, who has had charge of the new ventilating arrangements for the Senate Chamber at Washington, D. C., says that the best normal air contains one and one-third parts of carbon dioxide to every ten thousand; the air in the streets, four and one-half parts. He has found in the gallery of a theater forty-nine parts of carbon dioxide to ten thousand, with other impurities in like proportion. Professor Woodbridge says that the combustion of coal accounts for the proportion of carbon dioxide in our city streets, which in the neighborhood of factories reaches sixteen parts. He says that the neighborhood of a factory chimney will raise the proportion of impurities to a higher rate than that of a crowded auditorium. Evidently our increase of knowledge of ventilation has not kept pace with our architecture.

Unutilized Capital

While the American people practically may be counted extravagant, theoretically they are economical. Colonel Waring, the New York Street-Cleaning Commissioner, estimates the waste found in the material that must be cared for by the Street-Cleaning Department, if utilized by the city, as enough to meet the entire expense of the Street-Cleaning Department. Rather a startling statement, but doubtless true. The ash-heaps furnish coal enough to pay for the employment of children in picking out good coal. There are men who will pay a price for the privilege of assorting the garbage on the city dumps and scows. The waste in the homes of a great city would doubtless, if utilized, prevent hunger, cold, nakedness, and general misery among the submerged tenth.

Benefit of Public Opinion

The value of public opinion vigorously expressed was never more clearly demonstrated than it has been in the cities of New York and Brooklyn during the past year, in the improvement in street and street-car manners. The floors of cars and the stairs leading to the elevated stations are no longer revolting. There have been but six arrests and two fines for a disregard of the ordinances of the Health Department. In 1834 an English woman visited this country and wrote a book on her impressions of America. No lover of America can read those pages without blushing, so disgusting does she make the public manners of American men.

The standards of education and refinement in every community are its protectors.

A Wise Departure

In Brookline, Mass., a text-book for the school-children has been prepared which is a local geography, a geology, a botany, a history, and a book on civil government as related to that town. The ignorance of local geography and history is one of the appalling facts in every community. Is not this ignorance one of the causes of the political indifference that has made the political boss and his henchman so large a factor in our present political afflictions?

A New Liberty for the People

The amended corporation ordinances of New York City impose a fine for the making of unnecessary noise in the conduct of business. Recently a man trucking steel rails through the streets of New York without cushions was surprised to find himself arrested and locked up and fined for disobeying the law. That reasonable quiet is one of the privileges of our new civilization is a discovery to many.

For Mothers' Clubs

The National Congress of Mothers invites correspondence on the subject of forming mothers' clubs. It is proposed to form a Bureau of Exchange, and through this to get all the information that is necessary to conduct a mothers' club in any community or on any social stratum. Address the Washington Loan and Trust Building, Washington, D. C.

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